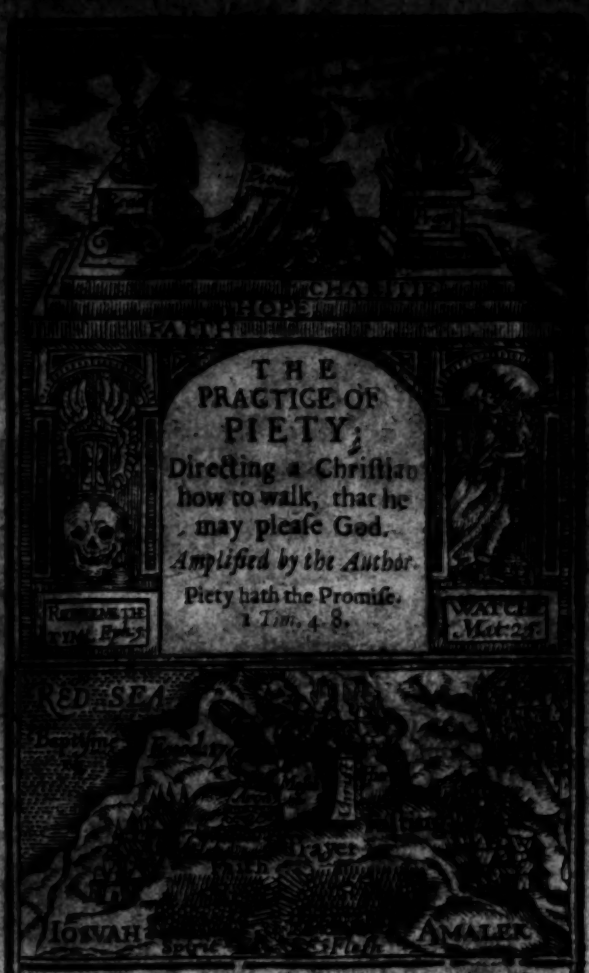
THE
PRACTICE OF
PIETY;
Directing a Christian
how to walk, that he
may please God.
Amplified by the Author.
Piety hath the Promise.
1 Tim. 4. 8.
WATCH
Mat. 25.
RED SEA
IOHVAH
AMALEK
London, Printed for Philip Chetwind, 1680.

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TO THE

High and Mighty *Prince*

CHARLES

Prince of *WALES*.

CHriſt Jeſus, the [1] Prince of Princes, *bleſs your* Highneſs *with* length *of* days, *and an* increaſe of *all* Graces, *which may make you* truly proſperous *in this life, and* eternally happy *in that which is to come.*

[1] 1 Tim. 6. 15. Apoc. 17. 14.

Jonathan *ſhot* [2] three Arrows, *to drive* David *further off from* Saul's fury: *and this is the* third Epiſtle, *which I have written, to draw your* Highneſs *nearer to* God's favour, by *directing your heart* to begin (*like* Joſiah) in your [3] youth to ſeek after the God of *David* (and of *Jacob*) your Father. *Not but that I*

[2] 1 Sam. 20. 20.

[3] 2 Chro. 4. 3.

know that Your Highneſs *doth this without mine admonition; but because I* [1] *would with the* Apoſtle *have you* to [2] abound in every grace in Faith and Knowledge, and in all diligence, and in your love to God's ſervice and true Religion. *Never was there more need of* plain *and* unfeigned *Admonition: for the* Comick *in that ſaying, ſeems but to have propheſied of our times*, Obſequium amicos, veritas odium parit. *And no marvel; ſeeing that we are faln into the* dregs *of* Time, *which being the* laſt, *muſt needs be the* worſt *days. And how can there be worſe, ſeeing* Vanity *knows not how to be* vainer, *nor* Wickedneſs *how to be more* wicked? *And whereas heretofore thoſe have been counted moſt* holy, *who have ſhewed themſelves* moſt zealous *in their* Religion; *they are now reputed moſt diſcreet, who can make the* leaſt profeſſion of their Faith. *And that theſe are the* laſt days *appears evidently, becauſe the* Security *of Mens Eternal ſtate hath ſo overwhelmed* (*as* Chriſt *foretold it*

[1] Qui monet ut facias quod jam facis, ipſe monendo laudat & hortatu comprobat acta ſuo.

[2] 2 Cor. 8. 7.

Mat. 15. 1, &c.

it ſhould) all ſorts : that moſt who now live are become lovers of pleaſures, more than lovers of God : *And of thoſe who pretend to* love God, O God! *what ſanctified hearts can but bleed, to behold how* ſeldom they come to Prayers? how irreverently they hear GOD's Word? What ſtrangers they are at the Lord's Table; What aſſiduous ſpectators they are at Stage-plays? *where (being* Chriſtians) *they can ſport themſelves to hear the* Vaſſals of the [1] Devil *ſcoffing* Religion, *and* blaſphemouſly *abuſing phraſes of holy* Scripture *on their* Stages, *as familiarly as they uſe the* Tobacco-pipes in their bibbing-houſes. *So that he who would now a-days ſeek in moſt Chriſtians for the* power, *ſhall ſcarce almoſt find the very* ſhew *of* godlineſs. *Never was there* more ſinning, *never leſs remorſe for ſin. Never was the* Judg nearer to come, *never was there ſo little* preparation *for his* coming. *And if the* Bridegroom *ſhould* now *come, how many (who think themſelves*

Tim. 3. 4.

[1] Exemplũ accidit, Domino teſte mulieris, quæ Theatrum adiit, & inde cum Dæmonio rediit, itaq; in exorciſmo cum oneraretur immundus ſpiritus, quod auſus eſt fidelem aggredi ; conſtanter & juſtiſſime quidem (inquit) feci, in meo eam inveni? Tert. de Spect. lib. cap. 6. Therefore Tert. in cap. 6. calls the Stage, Diaboli Eccleſiam, & Cathedram Peſtilentiarum. James 5.9. Apoc. 21.20.

Matth.25.8. *wiſe enough*, and full *of all* knowledg) *would be found* fooliſh Virgins, *without* one drop *of the* Oyl *of ſaving* Faith *in their Lamps? For the greateſt wiſdom of moſt men in this age, conſiſts in being* wiſe, *firſt to deceive* others, *and in the end to deceive* themſelves.

And if ſometimes ſome good Book *haps into their hands; or ſome good* motion *cometh into their heads, whereby they are put in mind to conſider the* uncertainty *of this* Life preſent, *or how* weak aſſurance *they have of* eternal Life, *if this were ended; and how they have ſome* ſecret ſins, *for which they muſt needs repent here, or be puniſhed for them in Hell hereafter*: Security *then forthwith whiſpers the Hypocrite in the Ear, that though it be fit to think of theſe things*, yet it is not yet time; *And that he is yet* young enough *(though he cannot but know, that many millions as* young *as himſelf, are already in Hell, for want of* timely repentance.) Preſumption *warranteth him in the* other

Ear

Ear, *that* he may have time hereafter, at his leiſure to repent: *and that howſoever others die, yet he is* fat enough *from Death, and therefore may* boldly *take yet a* longer time to enjoy his ſweet pleaſures, and to increaſe his wealth and greatneſs. *And hereupon (like* Solomon's *ſluggard) he yields himſelf to a* little more ſleep; a little more ſlumber, *a little more folding of the hands to ſleep in his former ſins; till at laſt* Deſpair (Security's *ugly Hand-maid) cometh in* unlooked *for, and ſhews him his Hour-glaſs; dolefully telling him, that* his time is paſt, *and that nothing now remains but to* die, *and be* damned. *Let not this ſeem ſtrange to any, for* too many *have found it* too true; *and more, without more* grace, *are like to be thus* ſooth'd *to their end, and in the end ſnared to their endleſs perdition.* Prov. 6. 10.

In my deſire therefore of the common ſalvation, *but eſpecially of your* Highneſſes *everlaſting* Welfare, *I have endeavoured to extract (out of* Jude v. 3.

the Chaos *of* endless Controversies) *the* old Practice of true Piety, *which flourished before these Controversies were hatched*; *which my poor labours* (*in a short while*) *come now forth again the* 37 *time under the* gracious protection *of Your* Highness favour, *and by their* entertainment *seem not to be altogether* unwelcome *to the* Church of Christ. *If to be* pious *hath in all* Ages *been held* the truest honour: *how much more* honourable *is it in so* impious *an* Age, *to be the true* Patron and Pattern of Piety? Piety *made* David, Solomon, Jehosaphat, Ezechias, Josias, Zerubbabel, Constantine, Theodosius, Edward *the* Sixth, *Queen* Elizabeth, *Prince* Henry, *and other* religious Princes *to be so* honoured, that their names (*ever since their death*) smell *in the* Church of GOD *like* a precious Ointment, *and* their remembrances sweet as Honey in all mouths, and as Musick at a Banquet of Wine: *when as the lives of others, who have been* godless and irreligious Princes; do rot and stink in the me-

Eccles. 7. 2. & 4. 21.

memory *of God's people, And what honour is it for* great men *to have,* great Titles *on Earth, when God counts their names unworthy to be* [1] written in his Book of Life in Heaven?

[1] Luke 10. 20. Apoc. 17. 8.

It is Piety *that* imbalms *a Prince his good name, and makes his face to* ſhine *before* men, and glorifies his Soul *among* Angels. For as *Moſes* his face, *by often talking with God ſhined in the eyes of the people: ſo by* frequent praying (*which is our* talking with God) and hearing the Word, (*which is* God's ſpeaking *unto us*) we ſhall be changed from glory to glory, by the Spirit of the Lord, to the Image of the Lord. *And ſeeing* this *life is* uncertain *to all,* (*eſpecially to* Princes) *what argument is more fit both for* Princes and People *to ſtudy, than that which teacheth* ſinful man to deny himſelf, *by mortifying his* corruption, *that he may enjoy* Chriſt *the Author of his ſalvation? to renounce theſe* falſe and momentary *pleaſures of the World, that he may attain to*

Exod. 34. 29, 30.

2 Cor. 3. 18.

the true *and* internal *joy of Heaven, and to make them truly Honourable before* God in Piety, *who are now only Honourable before men in vanity. What charges ſoever we ſpend in* earthly Vanities, *for the moſt part, they either die before us, or we ſhortly die after them, but what we ſpend like* [1] Mary *in the* Practice of Piety, *ſhall remain our true memorial for ever. For* [2] Piety hath the promiſe of this life, and of that which ſhall never end. *But* [3] *without* Piety *there is no* internal comfort *to be found in Conſcience, nor* external peace *to be looked for in the World, nor any eternal happineſs to be hoped for in Heaven. How can* Piety *but promiſe to her ſelf a* zealous Patron *of your* Highneſs, *being the* ſole Son and Heir *of ſo* gracious *and* great *a* Monarch, *who is not only* the Defender of the Faith *by* Title, *but alſo a* Defender of the Faith in Truth, as the Chriſtian World *hath taken notice, by his learned confuting of* Bellarmine's *over-ſpreading Hereſies, and his* ſuppreſ-

[1] Mat. 26. 13.

[2] 1 Tim. 4. 8.

[3] Principibus ad ſalutem ſola ſatis vera eſt pietas, abſque illa vero nihil eſt vel exercitus, vel Imperatoris fortitudo, vel apparatus reliquus, Zoz. Eccleſ. hiſt. l. 9. c. 1.

preſſing, *in the blade of* Vorſtius Athean blaſphemies? *And how eaſie is it for Your* Highneſs *to equal* (if not exceed) *all that went before you in* Grace *and* Greatneſs, *if you do but ſet your heart to ſeek, and to ſerve God, conſidering how* Religiouſly *Your* Highneſs *hath been educated by* godly *and* virtuous [1] Governours *and* Tutors; *as alſo that you live in ſuch a time wherein* God's providence *and the* King's Religious care *have placed over this Church* (*to the unſpeakable comfort thereof*) *another venerable* [2] Jehojada, that doth good in our Iſrael, both towards God and towards his Houſe, *of whom Your* Highneſs *at all times, in all doubts may learn the ſincerity of Religion, for the* Salvation *of your inward* Soul; *and the wiſeſt counſel by the* direction *of your outward ſtate? And to excite you the rather to the zealous* Practice *of divine* Piety; often ſuppoſe *with your ſelf that Your* Highneſs *hears your* Religious *Father* James *ſpeaking unto you as ſometimes holy* David *ſpake to his Son*

[1] The honourable Sir *Robert Cary* Knight, and the Religious Lady *Cary* his Wife, Mr. *Thomas Murray*, Sir *James Fullerton*.

[2] 2 Chron. 24. 16. The gracious Arch-Biſhop of *Cant. G. A.*

1 Chro. 28. 9.

Son Solomon: And thou *Charles* my Son, know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek him, he will be found of thee: but if thou forsake him, he will cast thee off for ever.

To help you the better to seek, and serve this God Almighty, *who must be your chief Protector in life, and only comfort in death, I here once again, on my bended knees, offer my old Mite new stampt into Your* Highnesses *hand, daily for Your* Highnes *offering up unto the most* High, *my humblest Prayers, that as you grow in age and stature, so you may (like your* Master Christ) increase in wisdom and favour with God and all good men. *This suit will I never cease. In all other matters I will ever rest,*

Your Highnes humble servant during life to be commanded.

Lewes Baily.

AD

CAROLUM PRINCIPEM.

Tolle Malos, extolle Pios, cognosce Teipsum;
Sacra tene, Paci consule, disce pati.

TO THE

Devout Reader.

I *Had not purpoſed to enlarge the laſt* Edition, *ſave that the* importunity *of many*, devoutly *diſpoſed, prevailed with me, to* add *ſome points, and to amplifie others. To ſatisfie whoſe Godly Requeſts, I have done my beſt* endeavour, *and withal*, finiſhed *all that I intend in this* Argument. *If thou ſhalt hereby reap any more* profit, *give God the* more praiſe: *and remember him in thy* Prayers, *who hath vowed both his* life *and his* labours, *to further thy* Salvation *and his* own. *Farewel in the* Lord Jeſus.

THE

THE CHIEF CONTENTS Of this Book.

A Plain deſcription of God in reſpect of his Eſſence, Perſons, and Attributes ſo far as every Chriſtian ſhould competently endeavour to learn to know; with ſundry ſweet Obſervations and Meditations thereupon. Pag. 4.

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THE

THE PRACTICE OF PIETY.

Directing a Christian how to walk, that he may *please God.*

WHoever thou art that lookest into this *Book*, never undertake to read it, unless *thou* first *resolvest* to become from thy heart, an unfeigned *Practitioner of Piety.* Yet read it, and that *speedily*, lest before thou hast read it over, *God* (by some unexpected death) cut thee off for thine inveterate *Impiety.* The

The Practice of Piety consists

- 1. In knowing
  - 1. The Essence of God, & that in respect of
    - 1. The diverse manner of being therein, which are three Persons,
      - 1. The Father.
      - 2. The Son.
      - 3. Holy Ghost.
    - 2. The Attributes thereof, which are either
      - Nominal, or
      - Real,
        - 1. Absolute,
          - 1. Simpleness.
          - 2. Infinitness.
        - 2. Relative,
          - 1. Life.
          - 2. Understanding.
          - 3. Will.
          - 4. Power.
          - 5. Majesty.
  - 2. Thy own self, in respect of thy state of
    - 1. Corruption.
    - 2. Renovation.
- 2. In glorifying God aright
  - 1. By thy life, in dedicating thy self devoutly to serve him,
    - Ordinarily,
      - 1. Privately, in thine own Person.
      - 2. Publickly,
        - 1. With thy Family every day.
        - 2. With the Church on the Sabbath Day.
    - Extraordinarily, by
      - Fasting.
      - Feasting.
  - 2. By thy death, in dying
    - 1. In the Lord.
    - 2. For the Lord.

Unless

Unleſs that a Man doth truly *know* God, he neither can, nor will *worſhip* him aright; for how can a Man love him whom he *knoweth not?* and who will *worſhip* him, whoſe *help* a man thinks he *needeth not?* and how ſhall a man ſeek remedy by *Grace*, who never underſtood his miſery by *Nature?* Therefore (ſaith the Apoſtle) *He that cometh to God, muſt believe that God is, and that he is the rewarder of them that ſeek him.*

Tum Deum amare libet, cum perſuaſum habemus ipſum eſſe optimum maximũ, ubique præſentem, omnia in nobis efficientem, eum in quo vivimus, movemus, ſumus, Bucer. in Pſal. 115. Heb. 11. 6.

And foraſmuch as there can be no true *Piety*, without the knowledge of God, nor any good *Practice*, without the *knowledge* of a man's *own ſelf*: he will therefore lay down the knowledge of *God's Majeſty*, and *Man's miſery*, as the firſt and chiefeſt ground of the *Practice of Piety*.

Danda imprimis opera eſt ut Deum norimus, quotquot fœlices eſſe volumus. Quid noſcis ſi teipſum neſcis.

A PLAIN DESCRIPTION OF THE

Eſſence and *Attributes* of *GOD*, out of the holy Scripture, ſo far forth as every Chriſtian muſt competently know, and neceſſarily believe that will be ſaved.

ALthough no Creature can define what *God* is, becauſe he is [1] *incomprehenſible*, and [2] dwelling in *inacceſſible Light*: yet it hath pleaſed his *Majeſty* to reveal himſelf in his *Word* unto us, ſo far as our weak *capacity* can beſt conceive him. Thus,

God is that [3] *one* [4] *ſpiritual and* [5] *infinitely* [6] *perfect* [7] *Eſſence, whoſe Being is* [8] *of himſelf eternally.*

In the *Divine Eſſence* we are to conſider two things: Firſt, The *diverſe* manner of being therein: Secondly, The *Attributes* thereof.

The *diverſe manner* of being therein, are called [9] *Perſons.*

[1] Pſal. 143. 3.
[2] 1 Tim. 6. 16.
[3] Deut. 14. & 4. 35. & 31. 39. & 6. 4. Iſa. 45. 5, 6, 7, 8.
1 Cor. 8. 4. Epheſ. 4. 5, 6.
1 Tim. 2. 5.
[4] John 4. 24.
2 Cor. 1. 17.
[5] 1 Kings 8. 17. Pſal. 147. 5.
[6] Deut. 32. 4.
[7] Exod. 3. 14.
[8] 1 Cor. 8. 6. Acts 17. 25. Rom. 11. 36.
[9] Heb. 1. 3.

A Person is a [1] *distinct substance of the whole Godhead.*

There are [2] *three* Divine Persons, the *Father*, the *Son*, and the *Holy Ghost*: These three *Persons* are not three several *substances*, but three distinct *substances*; or three *divers manner* of Beings of [4] *one* and the *same substance*, and *Divine Essence*. So that a Person in the *Godhead* is an *Individual understanding*, and *Incommunicable Substance*, living of it self, and not sustained by another.

In the Unity of the Godhead, there is a [5] *plurality*, which is not *accidental*, (for God is a most *pure Act*, and admits no accidents) nor *essential*; (for God is *one Essence* only) but [6] *personal*.

[1] John 1. 1. & 5. 31, 37. & 14. 10.
[2] Col. 2. 9.
[3] Gen. 1. 26. & 3. 22. & 11. 7. Exod. 20. 2. Hos. 1. 4, 7 Isa. 63. 9, 10. Zach. 3. 2. Hag. 2. 5, 6. 1 John 5. 7. Mat. 3. 16, 17. & 28. 19. John 14. 26. 2 Cor. 13. 13.
[4] Singula sunt in singulis, & omnia in singulis & singula in omnibus, & unum omnia, Aug. lib. 6. de Trin. c. ult. [5] Gen. 1. 26. & 3. 22. & 1. 7. Isa. 6. 8. [6] Personæ Divinitatis distinguuntur personaliter sive προσωπικῶς ὑποστατικῶς.

The Persons in this one *Essence* are but *three*. In this [7] *Mystery* there is *alius & alius*, another and another; but not *aliud & aliud*, another thing and another thing.

[7] Deus est divisè, unus in Trinitate, & inconfuse. trinus in Unitate. Justin. in ἀπολ.

The *Divine Essence* in it self, is neither *divided* nor *distinguished*, but the three Persons in the *Divine Essence* are distinguished amongst themselves three manner of ways.

1. By their *Names*.
2. By their *Order*.
3. By their *Actions*.

1. Ay

1. *By their Names, Thus:*

THE first *Person* is named the *Father*: First, in respect of his [1] *natural Son Christ*: Secondly, in respect of the *Elect*; his [2] *adopted* Sons; that is, those who being not his Sons by *Nature*, are made his Sons by *Grace*.

The second *Person* is named the [3] *Son*, because he is [4] begotten of his [5] *Father's substance* or *nature*; and he is called the *word*; First, because the [6] conception of a *word* in a man's mind, is the neareſt thing that in ſome ſort can ſhadow unto us the manner how he is *eternally begotten* of his *Father's ſubſtance*; and in this reſpect he is alſo called, the *wiſdom of his ſubſtance*, Pr. 8. 12. Secondly, becauſe that by [7] *him* the *Father* hath from the beginning declared *his will for our ſalvation*; hence he is called λόγος *quaſi* λέγων, the *perſon* ſpeaking with or by the *Father*. Thirdly, becauſe he is the *chief Argument* of all the *word of God*, or that *WORD* whereof *GOD* ſpake when he promiſed the bleſſed ſeed to the Fathers under the Old Teſtament.

The third *Person* is named the *Holy Ghoſt*; First, Becauſe he is [8] *ſpiritual* without a body. Secondly, Becauſe he is *ſpired*, and as it were breathed *from both* the [9] *Father* and the *Son*, that is, proceedeth

[1] Mat. 11. 27. Matth. 3. 17. [2] Iſa. 63. 16. Eph. 3. 14, 15. [3] Pro. 30. 4. [4] Pſal. 2. 7. [5] Heb. 1. 3. Phil. 2. 6. [6] B. ſil. ſup. S. Joh. Sicut mens cogitando inſe ipſam reflectitur, & λόγον internum gignit, ita mens illa æterna quæ eſt Deus pater, in ſeipſam intelligendo reflexa, λόγον æternum modo ineffabili genuit. Et ſicut exterior λόγος λόγου interioris effigies quaſi eſt; ita æternus ille λόγος ἀπαύγασμα, æterni Patris imago eſt & Majeſtatis character. Hebr. 1. 3. John 1. 8. Treb. l. 4. c. 14. [7] Acts 10 43. Heb. 1. 1. Luke 24. 27. John 5. 45. Acts 3. 22, 23, 24. Iſa. 63. 10. 2 Cor. 13. 13. [8] 1 John 4. 14. 2 Cor. 3. 17. [9] John 20. 21, 22. Gal. 4. 6. John 25, 26.

ceedeth from them both. And he is called *Holy*, both because he is [1] *holy* in his own Nature, and also the immediate [2] *sanctifier of God's elect people.*

[1] 1 Pet. 1. 15, 16.
[2] 1 Cor. 3. 18. 1 Thes. 4. 23. 1 Pet. 1. 2.

2. *By their Order*; *Thus*,

THE *Persons* of the Godhead are either the *Father*, or those which are [3] of the *Father*.

[3] Origo essentiæ in divinis nulla est, origo personarum locum habet in filio, & Spiritu Sancto. Pater enim est prior Filio, non tempore, sed ordine. Alsted.

The Father is the [4] first Person in the glorious *Trinity*, having neither his *Being* nor *Beginning* of any other but of himself; *begetting* his *Son*, and together with his *Son sending forth the Holy Ghost* from everlasting. The *Persons* which are of the *Father*, are those who in respect of the *personal existence* have the whole Divine *Essence* eternally communicated unto them from the *Father*. And those are either from the *Father* alone, as the *Son*; or from the *Father* and the *Son*, the as *Holy Ghost*.

[4] Mat 28. 19. 1 John 5. 7. Ideo dicitur Pater. ἀναρχικὸς, ἀγέννητος.

The Son is the Second Person in that glorious *Trinity*, and the only begotten *Son* of his *Father*, not by *Grace*, but by *Nature*; having his [5] Being of the *Father alone*, and the whole Being of his *Father* by an eternal and incomprehensible generation; and with the *Father* sendeth forth the *Holy Ghost*. In respect of his *absolute Essence*, he is of himself; but in respect of his *Person*, he is, by an *eternal generation*, of his *Father*. For the *Essence* doth

[5] Filius Dei ὁ λόγος, quoad essentiam absolutam, est quidam à seipso & αὐτόθεος, sed ratione τοῦ πῶς ὑπάρξεως, sive esse personalis per æternam generationem à Patre existet: ideoque non est ἀυτόθεος, John 6. 3, 17. John 5. 10. Mich. 5. John 1. 1.

not beget an *Essence*, but the [1] *Person* of the *Father* begetteth the *Person* of the *Son*, and so he is *God* of *Gods*, and hath from his *Father* the beginning of his *Person* and *Order*, but not of *Essence* and *Time*.

The *Holy Ghost* is the third Person in the blessed *Trinity*, [2] *proceeding* and sent forth equally from both the *Father* and the *Son*, by an eternal incomprehensible *spiration*. For as the *Son* receiveth the whole Divine Essence by *generation*: so the *Holy Ghost* receiveth it wholly by *spiration*.

This *Order* betwixt the three *Persons* oppeareth, in that the *Father* begetting, must in order be before the *Son* begotten; and the *Father* and *Son*, before the *Holy Ghost* proceeding from both.

This *Order* serves to set forth unto us two things; First, the manner how the *Trinity* worketh in their *external actions*; as, that the *Father* worketh of himself, by the *Son* and the *Holy Ghost*; the *Son* from the *Father*, by the *Holy Ghost*; the *Holy Ghost* from the *Father* and the *Son*. Secondly, To distinguish the first and immediate beginning, from which those external and common Actions do flow. Hence it is, that forasmuch as the Father is the *Fountain* and *Original* of the *Trinity*; the beginning of all *external* working, the *Name* of *God* in relation, and the Title of *Creator* in the *Creed* are given in a spe-

[1] Psalm 2. 7. Heb. 1. 5. Aliud est habere essentiam divinam à seipso, & habere essentiam divinam à seipso existentem: remota enim relatione ad Patrem sola restat Essentia quæ est à seipsa; hinc filius dicitur principiatus non essentiatus. Th. sum. pag. q. 11.

[2] Joh. 5. 16. John 16. 15. Therefore Rom. 8. 9. the Holy Ghost is called the Spirit of Christ. Spiritus S. à Patre, & à Filio, &c.

ſpecial manner to the *Father*; the *Redemption* to the *Son*, and our *Sanctification* to the perſon of the *Holy Ghoſt*, as the *immediate* agents of thoſe actions.

And this alſo is the cauſe, why the *Son*, as he is *Mediator*, referreth all things to the [1] *Father* not to the *Holy Ghoſt*; and that the Scripture ſo often ſaith, that we are [2] reconciled to the *Father*.

This Divine *Order* or *Oeconomy* excepted, there is neither *firſt* nor *laſt*, neither *ſuperiority* nor *inferiority* among the three *perſons*; but for *nature* they are co-eſſential, for *dignity* co-equal, for *time* co-eternal.

The *whole* Divine Eſſence is in *every one* of the three *perſons*; but it was incarnate [3] *only* in the *ſecond* Perſon of the *Word*, and not in the Perſon of the *Father*, or of the *Holy Ghoſt*, for three reaſons.

Firſt, That God the *Father* might the rather ſet forth the greatneſs of his love to *Mankind*, in giving his *firſt* and *only begotten Son* to be incarnated, and to ſuffer death for Man's ſalvation.

Secondly, That he who was in his *Divinity* the Son of God, ſhould be in his *Humanity* the Son of Man: leſt the *name of Son* ſhould paſs unto another, who by his *eternal* Nativity was not the Son.

John 14. 1. Rom. 8. 3. 1 Cor. 8. 6. 1 Cor. 1. 24.

[1] Mat. 11. 25, 26, 27.
[2] John 5. 19, 20, 21, 22, 23. John 11. 41, 42. John 12. 49. 2 Cor. 2. 18, &c.
[3] Incarnatio verbi proprie non Spiritui ſancto niſi ἀντιδιαίρετα ἐγκαυμαλήψιν competit; Damaſ. de Ortho. fid. cap. 13. Implevit carnem in Chriſto Pater & Spiritus S. ſed majeſtate nonſuſceptione. Aug. Serm. 3. de Temp. John 2. 6. Rom. 8. 12. & 5. 5, 8, 10. Hoc mirum fœdus ſemper mens cogitat: uno hoc ne dubita fœdere parta ſalus, Mel. Ut qui erat in Divinitate Dei Filius, fieret in humanitate hominis Filius, ne nomen alii ad alterum tranſiret, qui non eſſet æterna nativitate Filius Aug.

Thirdly, Becauſe it was meeteſt that that *Perſon*, who is the *ſubſtantial Image* of his eternal Father, ſhould reſtore in us the *ſpiritual Image* of God, which we had loſt.

In the *Incarnation* the *Godhead* was not turned into the *Manhood*; nor the *Manhood* into the *Godhead*; but the *Godhead*, as it is the *ſecond Perſon*, or *Word*, aſſumed unto it the *Manhood*, that is, the *whole nature of Man*, body and ſoul; and all the natural properties and [1] infirmities thereof, *ſin* excepted.

The *ſecond Perſon* took not upon him the *Perſon* of man, but the *Nature* of man. So that the human nature hath no perſonal ſubſiſtence of its own (for then there ſhould be *two* perſons in Chriſt) but it ſubſiſteth in the *Word*, the ſecond Perſon. For, as the ſoul and body make but one perſon of man, ſo the Godhead and Manhood make but one Perſon in Chriſt.

The two natures of the Godhead and Manhood are ſo really united by a *perſonal union*, that as they can never be ſeparated aſunder, ſo they are never [2] *confounded*; but remain ſtill diſtinguiſhed by their ſeveral and eſſential *properties*, which they had before they were united. As for example, the *infiniteneſs* of the *Divine*, is not communicated to the *Humanam* non habere propriam exiſtentiam, ſed aſſumptam eſſe à Verbo æterno ad ipſam Verbi ſubſiſtentiam. Bellar. de incarnat. lib. 3. cap. 8.

Congruebat filium aſſumere humanam naturam, ut hæc perſona, quæ eſt ſubſtantialis imago æterni Patris reſtitueret imaginem Dei in nobis corruptam. Athan. Heb. 2. 17, 18. Heb. 4. 15.

[1] Infirmitates meræ privationis non pravæ diſpoſitionis. Humana natura eſt diſtinctum individuum à natura divina, etſi non ſit diſtincta perſona. Keck. Syſt. Theol. lib. 3. p. 119. Uniti Hypoſtatice, nihil eſt aliuſquam naturam

[2] Salvis & diſtinctis manentibus proprietatibus naturæ tam aſſumentis, quam aſſumptæ, Acts 10. 28. Acts 17. 11.

man

mans nature, nor the finiteneſs of the *Humane* to the *Divine nature.*

Yet by reaſon of this *perſonal union* there is ſuch a *communion* of the *properties* of both natures, that that which is proper to the one, is ſometimes attributed to the other nature. As that God *purchaſed the Church with his own blood*; And that *he will judg the world by that Man whom he hath appointed.* Hence alſo it is, that though the humanity of Chriſt be a created, and therefore a *finite* and *limited* nature, and cannot be every where preſent, by actual poſition, or local extention, according to his [1] *natural Being*; yet becauſe it hath communicated unto it the *perſonal ſubſiſtence* of the *Son of God*, which is *Infinite*, and without *limitation*, and is ſo united without God, that it is *no where ſevered* from God; the body of God, in reſpect of his [2] *perſonal Being*, may rightly be ſaid to be every where.

Dr *Field* of the Church, Book 2. c. 35.

[1] Secundum eſſe naturale, Chriſtus non eſt ubique.
[2] Secundum eſſe perſonale, Chriſtus eſt ubique.

3. *The acts by which the three Perſons be diſtinguiſhed.*

THE *Actions* are of two ſorts; either External, reſpecting the Creatures: and thoſe are after a ſort common to every one of the three Perſons; or internal, reſpecting the Perſons only amongſt themſelves, and are altogether *Incommunicable.*

The External and *communicable Actions* of the three Perſons, are theſe

The *Creation* of the world peculiarly be-

In operibus ad extra tres perſonæ operantur ſimul, ſervato ordine perſonarum in operando.

belongeth to God the *Father:* The redemption of the Church to God the *Son*, and the *Sanctification* of the *Elect* to God the Holy Ghoſt. Becauſe the [1] *Father* created, and ſtill governeth the World *by the Son in the Holy Ghoſt:* therefore theſe external actions are indifferently, in [2] *Scripture*, oftentimes aſcribed to each of the three *Perſons*, and therefore called *communicable* and divided *Actions.*

The *eternal* and *incommunicable Actions*, or properties of the three *Perſons* are theſe:

1. To *beget*; and that belongeth only to the Father, who is neither made, created, nor begotten of any.

2. To be *begotten*; and that belongeth only to the Son, who is of the Father alone, not made, nor created, but begotten.

3. To *proceed* from *both*; and that belongeth only to the Holy Ghoſt, who is of the Father and the Son; neither made, nor created, nor begotten, but proceeding.

So that when we ſay, that the Divine *Eſſence* is in the *Father* unbegotten, in the *Son* begotten, and in the *Holy Ghoſt* proceeding; we make not three Eſſences, but only ſhew the *diverſe* manners of *ſubſiſting*, by which the *ſame* moſt ſimple, *eternal and unbegotten Eſſence ſubſiſteth* in each Perſon: namely, that is not in the

[1] Rom. 11. 36.
[2] As Redemption, Acts 20. 28. and Sanctification, 1 Pet. 1. 1. to the Father; Creation, John 1. 3. and Sanctification, 1 Cor. 1. 2. to the Son; Creation, Pſalm 33. 6. and Redemption, Eph. 4. 30. to the Holy Ghoſt: joyntly all to each, 1 Cor. 6. 11. Opera Trinitatis ad extra indiviſa ad intus diviſa. Perſonæ nomen, non eſt aliquid ab eſſentia abſtractum, ac ſeparatum: Faius Theſ. diſp. 2. Perſona eſt ipſa eſſentia Divina, contracta ad certum & peculiarem ſubſiſtendi modum. Zanchius. Perſona gignit, & gignitur: Eſſentia nec gignit, nec gignitur, ſed communicatur. Alſted.

Father

Father by *generation*, that it is in the *Son* communicated from the *Father* by *generation*: and in the *Holy Ghost* communicated from both the Father and the Son by *proceeding*.

These are incommunicable *Actions*, and do but make an *essential*, *accidental*, or *rational*, but a *real* distinction betwixt the three Persons. So that he who is the *Father* in the *Trinity*, is not the *Son*: He who is the *Son* in the *Trinity*, is not the *Father*: He who is the *Holy Ghost* in the *Trinity*, is neither the *Son* nor the *Father*, but the *Spirit*, proceeding from both; though there is but one and the same Essence common to [1] all three. As therefore we believe, that the *Father* is *God*, the *Son* is *God*, and the *Holy Ghost* is *God*: So likewise we believe that *God* is the *Father*, *God* is the *Son*, and *God* is the *Holy Ghost*. But by reason of this real distinction, the person of the one is not, nor ever can be the person of the other. The three Persons therefore of the Godhead, do not differ from the *Essence*, but [2] formally: but they differ really one from another, and are so distinguished by their *hypostatical* properties. As the Father is *God*, *begetting* God the Son: the Son is *God*, begotten of God the Father: and the *Holy Ghost* is *God*, proceeding from both God the Father, and God the Son.

Hence it is that the Scriptures use the Name of God two manner of ways: Ei-

[1] Quum unum cogito trium incomprehensibili luce involvor, Nazian.

[2] Quamvis personarum essentia non ideo sit omnino aliud, differt non numero, quia in Divinis foret quaternitas, non re, quia essentia de personis prædicatur sed formaliter τῷ λόγῳ sive ratione ratiocinante: Essentia Divina non differt personis, ut res à rebus, sed ut res à suis modis; nam in Deo non est res & res, sed res & modus Dei, ὑσιωδῶς.

ther [1] *Essentially*, and then it signifieth the three Persons conjointly; or [2] *Personally*, and then by a Synecdoche it signifieth but one of the three Persons in the *Godhead*; As the *Father*, 1 Tim. 2. 5. or the *Son*, Acts 30. 23. 1 Tim. 3. 6. or the *Holy Ghost*, Acts 5. 4. 2 Cor. 6. 16.

And because the *Divine Essence* (common to all the three Persons) is but *one*, we call the same *unity*. But because there be *three distinct Persons* in this one indivisible Essence, we call the same *Trinity*. [3] So that this *unity* in *Trinity*, and *Trinity* in *unity* is a holy [4] *Mystery*, rather to be religiously adored by faith, than [5] curiously searched by Reason, further than God hath revealed in his Word.

Nomen Dei essentialiter positum, non minus Filium & Spiritum Sanctum quam Patrem designat.

[3] Μυστηριακῶς Sacramentum hoc venerandum non scrutandum quomodo pluralitas insit in unitate, & unitas in pluralitate. Scrutari hoc temeritas est, credere pietas, nosse vero vita æterna. Bern. [3] Neq; ad loquendum digne de Deo lingua sufficit neq; ad percipiendum intellectus prævalet; magis ergo glorificare nos convenit Deum, quòd talis est, qui & intellectum transcendit & cogitationis initium superat. Chrys. Hom. 2. Heb. [4] De Deo loqui etiam vere periculosissimum est, Arnob. [5] Lingua, mente, & cogitatione horresco quoties de Deo sermonem habeo. 2. Naz.

Thus far of the diverse manner of Being in the Divine Essence, now of the Attributes thereof.

Condescendit nobis Deus ut nos consurgamus ei. Aug. de spe. cap. 11. 2.

Attributes are certain descriptions of the Divine Essence, delivered in the Scriptures according to the weakness of our capacity, to help us the better to understand the nature of God's Essence, and to discern it from all other Essences.

The

The *Attributes* of God are of two ſorts, either nominal or real:

The Nominal Attributes are of three ſorts. 1. Thoſe which ſignifie God's Eſſence. 2. The Perſons in the Eſſence. 3. Thoſe which ſignifie *his Eſſential works.*

Of the firſt ſort is the Name [1] *Jehovah*, or rather *Hajah*, which ſignifieth the *eternal being of himſelf*, in whom being without all beginning and end, all other Beings both begin and end, *Iſa.* 42. 8. *Pſal.* 73. 18. God tells *Moſes*, Exod. 3. 6. *That he was not known to* Abraham, Iſaac, *and* Jacob *by his Name* Jehovah. Not but that they knew this to be the Name of God, (for they uſed it in all their prayers) but becauſe they lived not to ſee God *effecting indeed*, that which he promiſed them in graciouſly delivering their ſeed out of *Egypt*, and in giving them the *real poſſeſſion of Canaan's Land*, and ſo to be not only *God Almighty*, by whom all things were made; but alſo *performing indeed* to the Children that which he promiſed in his Word to the *Father*, which this Name *Jehovah* eſpecially ſignifieth. And for this cauſe, *Moſes* call'd God firſt *Jehovah*, when the *univerſal Creation* had its abſolute being, *Gen.* 2. 4. And this admirable Name is given on the *Decalogues* forehead, which was pronounced upon the *Iſraelites*

1 Exod 15. 3. Ab Havah vel Hajah, Eſſe, nam ita Deus eſt à ſeipſo ut ſit ſuum eſſe, & αὐτὸ ὤν. Omneshujus nominis literæ ſunt ſpirituales, ut denotetur Deum eſſe ſpiritum, P. Mar. loc. com. cap. 11. P. Morton de arc. ſerm. c. 1. Jehovah non habet plurale, & in ſcriptur is ſoli vero Deo tribuitur. Locus Exod 6. 2. Intelligendus eſt de gradibus divinarum patefactionum. Ger. loc. 3. de Nat. Dei. Ex uſu ſcripturæ res tunc dicuntur fieri, quando fiunt manifeſta: Sic dicitur Spiritus Sanctus, nondum erat, id eſt, nondum innotuerat. Alſted. Lex. Theol. cap. 2.

deliverance to be the *Rule* of *Righteousness*, after which they should serve their Deliverer in the promised Land.

Quod licet scribere effari cur non liceret? Theod. in Epit. Ens æternum, αὐτὸ ὤν. Fons est πάσης οὐσίας.

This *Name* is so full of Divine Mysteries, that the *Jews* hold it a sin to pronounce it; but if it be no sin to write it, why should it be unlawful to pronounce it?

This Holy Name of God teacheth us,

First, What God is in himself, namely, *an eternal Being of himself.*

Secondly, How he is unto others, because that from him *all other* Creatures have received their *Being*.

In promissionibus Jehova est ὤν. Isa. 53.7. Joh. 12.26. Joh. 14.2,3. John 6.42. John 11.5.

Thirdly, That we may confidently believe his Promises; for he is named *Jehovah*, not only in respect of *Being*, and causing all things to *Be*; but especially in respect of his *gracious Promises*, which without fail he will fulfil in his appointed time, and so cause that to be which was not before. And so this *Name* is a *golden Pledg* unto us that because he hath *promised*, he will surely upon our *Repentance* forgive us all our sins; at the time of death receive our *souls*, and in the *Resurrection*, raise up our bodies in glory to life everlasting.

The second Name denoting God's Essence is *Ehejeh*; but once read, *Exod.* 3.13. of the same root that JEHOVAH is, and signifieth I AM, or I WILL BE; for when *Moses* asked God by what Mame he should call him, God then named himself, *Ehejeh Asher Ehejeh*; *I am that*

I

I am, or *I will be that I will be*: ſignifying that he is an eternal, unchangeable Being: for ſeeing every Creature is temporary and mutable, no Creature can ſay, *Ero qui ero, I will be that I will be.* This name in the New Teſtament is given to our Lord Chriſt, when he is called *Alpha and Omega, the beginning and the ending,* [1] *which is, was, and which is to come, the Almighty*, Apoc. 1. 8. For all time poſt and to come, is aye preſent before God. And to this Name, Chriſt himſelf alludeth, *John* 8. 58. *Before* Abraham *was, I A M.*

[1] ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος.

This Name ſhould teach us likewiſe to have always preſent in our minds our firſt *Creation*, preſent *corruption*, and future *glorification*; and not content our ſelves with *I was* good, or *I will* be good, but to be good preſently; that when ever God ſends for us, he may find us prepared for him.

[2] Deus eſt cauſa cauſarum & Ens entium. Pſal. 63. 19. Pſal. 101. 18. Pſal. 111. 1, &c. Pſal. 112. 1, &c. Pſal. 113. 1, 9. Pſal. 115. 17, 18. Pſal. 116. 19. Pſal. 118. 5. 14. Pſal. 125. 34. Junius in Eirenico.

The third Name is *Jah*, which as it comes of the ſame *root*, ſo it is the contract of *Jehovah*, and ſignifieth *Lord*, becauſe he is the [2] beginning and *Being* of Beings. It is a Name for the moſt part aſcribed unto God, when ſome notable deliverance or benefit comes to paſs according to his former Promiſe; and therefore all Creatures in Heaven and Earth are commanded to celebrate and praiſe God in his Name *Jah*.

The fourth is κύριος *Lord*, uſed often in the New Teſtament: for κυρεύω or κυρέω ſigni-

signifieth *I am.* Hence κύριος signifieth the first Essence of a thing, or authority. When it is absolutely given to God, it answereth to the Hebrew Name *Jehovah*, and is so translated by the seventy Interpreters; for *God* is so a *Lord*, that he is of [1] *himself Lord of all.* This Name should always put us in remembrance to [2] *obey* his Commandments, and to fear his Judgments, and to submit our selves to his blessed will and pleasure, saying with *Eli*, *It is the Lord, let him do what seemeth him good*, 1 Sam. 3. 18.

The fifth is Θεὸς God, 600 times used in the New Testament, and of prophane writers commonly. It is derived ἀπὸ τοῦ θέειν: because he runs through, and compasseth all things; or ἀπὸ τοῦ αἴθειν which signifieth to *burn* and *kindle*; for God is *Light*, and the Author both of *Heat*, *Light*, and *Life*, in all Creatures, either immediately of himself, or mediately by secondary causes. This Name is used either improperly, or properly. Improperly, when it is given either *figuratively* to Magistrates, or falsly to Idols. But when it is properly and absolutely taken, it signifieth the eternal Essence of God, being above all things, and through all things; giving life and light to all Creatures, and preserving and governing them in their wonderful frame and order. God seeth all in all places; let us therefore every where take heed what we do in his sight.

[1] αὐτοκύριος Polan. Synt. Theol. 2. 3.

[2] Mal. 1. 6. Plato in Cratil. Hinc illud Virgil. Deum nempe ire per omnes terrasq; tractusque maris. Zanch. Deus est lux ἀπρόσιτος. Nomen *Elohim* est personarum διακριτικον. Alsted. Quum *Elohim* Deum persona dicitur, Synecdochice dictum est propter Essentiæ unitatem. Jun.

Thus

Thus far of the Names which signifie God's Essence.

The Name which signifies the *Persons* in the *Essence*, is chiefly one, *Elohim*.

Elohim signifieth the *mighty* Judges; it is a Name of the plural number, to expreſs the *Trinity* of Persons in *Vnity* of Essence. And to this purpose the *Holy Ghost* beginneth the *Holy Bible* with this plural Name of God, joyned with a Verb of the singular number, as *Elohim Bara, Dii Creavit*, [1] *The mighty God*, or *the three Persons in the Godhead created*. The *Jews* also note in the verb *Bara*, consisting in the original of three Letters the mystery of the Trinity. By *Beth*, *Ben*, the Son; by *Resh*, *Ruach*, the Spirit; by *Aleph*, *Ab*, the Father. But this holy mystery is more clearly taught by *Moses*, Gen. 3. 22. *And Jehovah Elohim said, Behold the Man is become one of us.* And Gen. 19. 14. *Jehovah rained upon* Sodom *and upon* Gomorrah *brimstone and fire from Jehovah out of Heaven*; [2] that is, God the Son from God the Father, *who hath committed all Judgment unto the Son*, *John* 5. 22. See *Psalm* 33. 6. *Isa.* 6. 3, 9, 10. The singular number of *Elohim* is *Eloah*, derived of *Alah*, *he swore*; because that in all weighty causes, when necessity requireth an Oath to decide the truth, we are only to swear by the Name of God; which is the great and righteous Judg of Heaven and Earth.

This Name *Eloah* is but seldom used, as

[1] The like you may read, Deut. 6. 4. Josh. 2. 9.

[2] Sic Marcus Arethusius in Smyrnensi Concilio sancte exposuit. Socrat. Eccles. Hist. l. 2. c. 30.

as *Heb.* 3. 3. *John* 4. 9. *Job* 12. 4. & 15. 8. 36. 2. *Pſalm* 18. 32. *Pſalm* 14. 7. Once it hath a noun plural joined to it, *Job* 35. 10. *None ſaith, where is Eloah Goſai, the Almighty my Maker?* to note the myſtery of the *eternal Trinity.* Many times alſo *Elohim* the plural number is joyned with a verb ſingular, to expreſs emphatically this myſtery, *Gen.* 35. 7. 2 *Sam.* 7. 13. [1] *Joſh.* 24. 19. *Jer.* 10. 10. *Elohim* is alſo ſometimes *Tropically* given to Magiſtrates, becauſe they are God's Vice-gerents; as to *Moſes*, Exod. 7. 1. *Jehovah ſaith unto Moſes, I have madi thee Elohim to Pharaoh*, that is, I have appointed thee an Ambaſſador to repreſent the perſon of the true *three-one* God, and to deliver his meſſage and will unto *Pharaoh.* As oft therefore as we read, or hear this Name *Elohim*, it ſhould put us in mind to conſider, that in one Divine *Eſſence* there are *three diſtinct perſons*, and that God is Jehovah *Elohim.*

This place well urged had grinded *Arius* in pieces.

[1] Elohim Kedoſchim Hi Dii ſancti ipſe.

Now follow the Names, which ſignifie God's Eſſential works, which are theſe five eſpecially.

EL, which is as much as the *ſtrong God*, [2] and teacheth us, that God is not only moſt ſtrong, and fortitude it ſelf, in his own Eſſence, but alſo that it is he that giveth all ſtrength and power to all other Creatures. Therefore Chriſt is called, *Iſa.* 7. 9. *El Gibbor, the ſtrong, moſt mighty God.* Let not God's children fear

[2] Hence *Eli* in Hebrew, Mat. 27. 49. *Eloi*, Syriack, as Mark 15. 31. doth ſignifie my God, 2 Chron. 33.

fear the power of Enemies, for *El*, our God is ſtronger than they.

2. *Shaddai*, that is *Omnipotent*. By this name God uſually ſtyleth himſelf to the Patriarchs, *I am* El Shaddai, *The ſtrong God Almighty*. Becauſe he is perfectly able to defend his Servants from evil: to bleſs them with all ſpiritual and temporal bleſſings, and to perform all his promiſes, which he hath made unto them for this life, and that which is to come. This Name belongeth only to the God-head, and to no Creature, no not to the *humanity of Chriſt*. This may teach us with the Patriarch to put our whole confidence in God, and not to doubt of the true performance of his Promiſes.

The ſeventy turn it παντοκράτωρ. It is derived of *Dai*, ſufficiency, and the relative the ſame that ἀυτάρκης, or of *Shad*, dug. becauſe God feeds his Children with ſufficiency of all grace, as the loving Mother the Child with the milk of her breaſt.

3. *Adonai*, My Lord; this Name as the *Maſſorets* note, is found 134 times in the Old Teſtament; and *Logically* it is given to creatures, but *properly* it belongeth to God alone. It is uſed *Malachy* 1. 6. in the plural number, to note the Myſtery of the holy *Trinity*. If I be *Adonim*, *Lords*, *where is my fear? Adoni* the ſingular: *Adonim* the plural number. This Name is given to Chriſt, *Dan.* 9. 17. *Cauſeth thy face to ſhine upon thy Sanctuary, that is deſolate; for Adoni (the Lord Chriſt) his ſake.* The hearing of his holy Name, may teach every man to obey God's Command-

A name compounded of *Ai*, *My*, and *Adon*, Lord. *Adon* derivatur ab *Eden*, baſis, quia Deus eſt fundamentum & ſuſtentator omnium creaturarum. Hinc *Adon*, Dominus, cui rei domeſticæ cura incumbit, & ei tanquam columnæ innititur. Quando de Creaturis uſurpatur *Adonai* eſt Jod. cum patach, ſed de Creatore cum cametz. Ab *Adonai* manaſſe videtur Ethnicorum Ἄδωνις.

ments

ments to fear him alone, to ſuffer none beſides him to reign in his conſcience, to lay hold (by a particular hand of faith) upon his Word and Promiſe, and to challenge God in Chriſt to be his God, that he may ſay with *Thomas*, *Thou art my Lord and my God.*

ὑιὸς ὑψίστου. So the Devil ſtyleth Chriſt the Son of God, the moſt High, Luke 8. 18. For what is earthly greatneſs compared to God's Highneſs?

4. Is *Helion*, that is, *moſt high*, Pſalm 9. 2. Pſalm 91. 9. & 92. 9. Dan. 4. 17, 24, 25, 34. Acts 7. 48. This Name *Gabriel* giveth unto God, telling the Virgin *Mary*, that the Child which ſhould be born of her ſhould be the Son of the *moſt High*, Luke 13. 2. This teacheth that God in his Eſſence and Glory exceedeth infinitly all Creatures in Heaven and Earth. Secondly, that no man ſhould be proud of any Earthly honour or greatneſs. Thirdly, If we deſire true dignity to labour to have Communion with God in *Grace* and *Glory*.

5. *Abba*, a Syriack Name, ſignifying *Father*, Rom. 8. 15. This is ſometimes uſed *Eſſentially*, as in the *Lord's Prayer*, Secondly, *Perſonally*, as Matth. 11. 25. For God is Chriſt's Father by *nature*, and Chriſtians by *Adoption* and *Grace*. Chriſt is called *the everlaſting Father*, Iſa. 9. 6. becauſe he regenerates us unto the New Teſtament. God is alſo called [1] *the Father of lights*, James 1. 10. becauſe God dwelleth in inacceſſible light, 1 *Tim.* 6. 16. and is the Author, not only of the Sun's light, but alſo of the light both of natural Reaſon, and ſupernatural Grace,

Πατὴρ τῶν φώτων. Of whoſe ſubſtance the light of the Sun is but a ſhadow.

which

which lighteneth every man that cometh into the world. This Name teacheth us, that all gifts which we receive from God, proceed from his meer Fatherly love: Secondly, that we ſhould love him again as dear Children: Thirdly, that we may in all our needs and troubles, be bold to call upon him as a Father for his help and ſuccour. Thus ſhould we not hear of the ſacred Names of God, but we ſhould thereby be put in mind of his goodneſs unto us, and our duty unto him. And then we ſhould find how comfortable a thing it is to do every thing in the Name of God. A phraſe uſual in every mans tongue, but the true comfort thereof (through Ignorance) known to few mens hearts.

It is great wiſdom, and an unſpeakable matter for the ſtrenthening of a Chriſtians faith, to know how in the meditation of Chriſt to invocate God by ſuch a Name, as whereby he hath manifeſted himſelf to be moſt willing and beſt able to help and ſuccour him in his preſent need or adverſity. The ardent deſire of knowing God, is the ſureſt teſtimony of our love to God, and of God's favour to us, *becauſe he hath ſet his love upon me, therefore will I deliver him; I will ſet him on high, becauſe he hath known my Name: he ſhall call upon me, and I will anſwer him,* &c. And it is a great ſtrengthening of faith, with underſtanding to begin every action in the name of God.

Thus

[1] Joh. 1 9.

Pſalm 91. 14, 15. Intelligentiæ habent aliquid ſimile materiæ quid ſimile formæ. Solus Deus ſimplex eſt, in quo nihil in potentia, ſed in actu omnia, imò ipſe purus, primus, mediusultimus actus. Scal. Exer. 6. Sect 2. Juſt. Martyr. qu. 120 ad Orthodoxos.

Thus far of the nominal Attributes.

The *real Attributes* are of two sorts: either *absolute* or *relative*.

The *absolute Attributes* are such, which cannot in any sort agree to any *Creature*, but to God alone.

These are two; *Simpleness* and *Infiniteness*.

Simpleness, is that whereby God is void of all *composition*, *division*, *multiplication*, *accidents*, or parts compounding either sensible, or intelligible; so that whatever he is, he is the same essentially.

It hinders not God's simpleness that he is three; because God is three, not by *composition of parts*, but by *co-existence of Persons*.

[1] *Infiniteness*, is that whereby all things in God are void of measure, limitation, and bounds above and beneath, before and after.

From these two do necessarily flow three other Attributes.

1. *unmeasurableness* or *ubiquity*, whereby he is of infinite extension, [2] filling Heaven and Earth, containing all places, and not contained of any *space*, *place*, or *bounds*, and being no-where absent, is every where present.

There are four degrees of *God's pre-*

[1] Intelligentiæ, cum sint entia alia ab infinito Ente finita esse necesse est; nam duo infinita nequeunt esse neque in natura, neque extra naturam. Essent. N. duo principia prima. Scal. Exerc. 359. Sect. 3.

[2] Acts 7. 48. Psalm 145. Job 11. 7, &c. 2 Chr. 2. 5, 6. Psalm 13. 95, &c. Jer. 22. 23, 24. Deus est ubique non ita ut in dimidia parte sit dimidius, aut tanquam in majore parte major Dei pars sit, in minore minor, sed ubique totus, & in seipso totus est. Deus est intellectualis Sphera, cujus centrum est ubique, circumferentia vero nusquam. Trism.

sence

ence: the first is *universal*, by which God is *repletively* every where, *inclusively* no where.

Secondly, *special*, by which God is said to be in Heaven, because that [1] there his power, wisdom, and goodness, is in a more excellent manner seen and enjoyed; as also because that usually he doth from thence pour forth his *blessings* and *Judgments*.

Thirdly, *More special*, by which God [2] dwelleth in his *Saints*.

Fourthly, *More special* and altogether singular, by *which the whole fulness of the Godhead dwelleth in Christ bodily*.

2. *Unchangeableness*, whereby God is void of all change; both in respect of his [3] Essence and [4] Will.

3. *Eternal*, whereby God is without *beginning* of *days*, or *end* of *time*, and without all bounds of [5] *procession*, or *succession*.

Thus far of the absolute Attributes; now of the Relative, or such which have reference to the Creatures.

Those are five.

1. *Life.* 2. *Understanding.* 3. *Will.* 4. *Power.* 5. *Majesty.*

1. THE *life of God*, is that by which as by a most pure and perpetual *Act*, he not only liveth of himself, but is also that *ever* and *overflowing* Fountain of *life*, from which all Creatures derive their [6] *lives*, so as that *in him they live, move, breath,*

[1] Psal. 19. 1. Hos. 2. 21.
[2] 1 Cor. 1. 16. & 6. 16. 2 Cor. 6. 16.
[3] Col. 1. 8. Rom. 1. 13. Isa. 40. 28. Ps. 122. 7, &c.
[4] Apoc. 2. 8. 1 Sam. 15. 29. Num. 23. 19. Mal. 3. 6. Rom. 11. 29. James 1. 18. Pœnitentia cum de Deo enunciatur non affectum in Deo, sed effectum Dei in omnibus significat. Alred. Isa. 4. 46. 1 Sam. 5. 19. Dan. 6. 26. Heb. 1. 12. Apoc. 4. 8. Creaturæ quædam æternæ sunt à posteriori: à priori solus Deus est æternus. Alsted. Lex Theo. c. 2.
[5] Acts 17. 25. Acts 24. 15. Psalm 42. 2. Psalm 36. 9. John 5. 26. Heb. 3. 12.

breath and have their Being. And becauſe only his *Life* differs not from his *Eſſence*, therefore God is ſaid *only to have immortality*, 1 Tim. 6, 16.

2. The *underſtanding*, or *Knowledg* of God is that whereby (by *one pure Act*) he moſt perfectly knoweth in himſelf all things that ever *were*, *are*, *or ſhall be*; Yea, the thoughts and imaginations of mens hearts. This *Knowledg* of God is either *general*, by which *God* knoweth *ſimply all things* eternally, the good by himſelf, the evil by the good oppoſite to it; impoſing to things *contingent* the *lot* of contingency, and things *neceſſary*, the *Law* of neceſſity. And thus knowing all things in and of himſelf, he is the *cauſe* of all the *knowledg* that is in all, both Men and Angels. Secondly, *ſpecial*, called the knowledg of *Approbation*, by which he particularly knoweth, and graciouſly acknowledgeth only his *Elect* for his own.

underſtanding alſo contains the *wiſdom of God*, by which he moſt wiſely created all things of *nothing*, in *number*, *meaſure*, and *weight*, and ſtill ruleth and diſpoſeth them to ſerve his own moſt holy *purpoſe* and *glory*.

The *will* of *God* is that, whereby of

Hence it is that as God is called of the Hebrews *Eheia*, and as of the Grecians ὁ ὤν, ὁ ζῶν: and as of the Latins primum ens, ſo alſo primum vivens; for to be and to live, is all one and the ſame with God.
1 Kings 8. 39.
Pſal. 44. 21.
Pſal. 139. 1, &c.
Jer. 17. 10. & 20. 12.
Luke 16. 15.
Acts 1. 24.
Heb. 4. 12.
Rom. 11. 13. & 16. 17.
1 Tim. 2. 19.
Matt. 7. 13.

Intellectus, ſcientia, & ſapientia in Deo non diſtinguuntur. Tilen. Nam ſapientia in homine eſt habitus intellectui impreſſus, qui de Deo dici non debet, cujus, intellectus eſt ipſa ſapientia. Keckerm. Πάντα ἰδὼν, ἅτε ὀφθαλμὸς ὢν πάντα νοήσας. Heſ. lib. ἔργ. καὶ ἡμερ. Hence the Platoniſts term God, ὀφθαλμὸν, all eye, ſeeing all.

neceſ-

neceſſity he willeth himſelf, as the *ſovereign good*; and by willing himſelf, willeth moſt [2] freely [3] of all other good things which are out of himſelf.

The *will of God*, though in it ſelf it be but *one*, as in his *Eſſence*, yet in reſpect of the diverſity of Objects and Effects, it is call'd in Scripture by divers names; as,

1. *Love*, whereby is meant God's eternal [4] *good will*, whereby he ordaineth his elect to be freely ſaved through Chriſt, and [5] beſtoweth on them all *neceſſary* graces for this life and that to come, [6] *taking pleaſure* in their perſons and ſervices.
2. *Juſtice*, [7] is God's *conſtant will*, whereby he [8] recompenſeth Men and Angels according to their works, *puniſhing* the impenitent according to their deſerts, called the juſtice of his *wrath*; and *rewarding* the faithful according to his promiſes, called the juſtice of his *grace*.
3. *Mercy*, which is, [9] God's *meer good will*, and ready affection to

[1] 1 Tim. 2. 5. Rom. 9. 15. Epheſ. 1. 3. [2] Deus voluntate ſua cuncta conſtituit. Triſm. in 4. Pim. Hinc Orpheus Deum vocat neceſſitatem ratione ſc. inferiorum quod omnia ipſi parere cogantur. [3] Voluntas Dei ſemper impletur, aut de nobis aut à nobis. De nobis impletur, ſed tamen non implemus eam quando peccamus; à nobis implet ur quando bonum facimus. Aug. Ench. c. 100. Rom. 9. 11. James 2. 21. [4] 1 John. 3. 1. [5] Pſalm 45. 7. [6] Gen. 4. 4. [7] Norma juſtitiæ divinæ eſt Dei voluntas, Quia enim Deus vult, ideo eſt Juſtum; non quia Juſtum, ideo vult. Epheſ. 1. 11. [8] Rom. 2. 5, &c. 2 Theſ. 1. 6, &c. 2 Tim. 4. 8. Deut. 7. 9, 10. [9] Deus principium & finem & media rerum omnia tenens, rectaque linea incedens è veſtigio habet δίκην divinæ legis vindicem, ſimul & quicquam Sanctionum ejus prætermiſſum eſt. Ariſtot. lib. de Mundo.

forgive

forgive a penitent ſinner, notwithſtanding all his ſins, and ill deſerts.

4. *Goodneſs*, whereby God *willingly communicateth* his good with his Creatures; and becauſe he communicateth it freely, it is termed *grace*.

5. *Truth*, whereby [2] God willeth *conſtantly* thoſe things which he willeth, effecting and performing all things which he hath ſpoken, in his appointed time.

6. *Patience*, whereby God *willingly forbeareth* to puniſh the wicked ſo long as it may ſtand with his Juſtice, and until their [3] ſins be ripened.

Ad pœnam tardus Deus eſt, ad præmia velox;
Sed penſare ſolet vi graviore moram.

7. *Holineſs*, [4] whereby God's nature is ſeparated from all *prophaneneſs*, and abhorreth all filthineſs; and being wholly pure in himſelf, delighteth in the inward and outward *purity* and *chaſtity* of his ſervants, which he infuſes into them.

8. *Anger*, [5] whereby is meant God's moſt

[1] Rom. 9. 15, 16. Ezek. 16.6.

[2] Pſal. 103. 6, &c. Tit. 2. 4. Semper invenies Deum benigniorem, quam te culpabiliorem. Serm. 11. Bern. vindictæ gladium miſericordiæ oleo ſemper acuit. Nicep. l. 17. c. 3.

[3] Pſal. 145. 1, 9, 15. Mat. 16. 17. In creaturis multa inveniuntur bona, ergo creator multo magis eſt bonus. Imo ἀυτάγαθον. ipſum bonum.

[4] Joſ. 13. 13. Pſalm. 149. 6. Num. 23. 19. Veritas eſt harmonia tum intellectus & verborum cum rebus, tum etiam rerum ipſarum ideis in mente divina. Keck. Veritas Dei in verbis fides Dei dicitur, quod certo fiant, quæ ab ipſo dicta ſunt. Item conſtantia, quia ſententiam non mutat, Polan. 2 Pet. 3, 9. Rom. 2.4. Gen. 15. 16. 1 Pet. 1. 5. 1 Theſ. 4. 3. Heb. 12. 14. Mat. 15.9. Quanta ſanctitas Dei, ad cujus aſpectum ſancti Angeli oculos pro ſua tenuitate aliis volantes clament, Sanctus, Sanctus, Sanctus, Jehovah Zebaothi. Iſa. 6. 2, 3.

moſt certain and juſt *will in chaſtening the Elect*; and in revenging, and puniſhing rhe *Reprobates* for the injuries they offer unto him and his Choſen; and when God will puniſh with rigour and ſeverity, then it is termed *wrath*, [1] temporal to the Elect, eternal to the Reprobates.

4. The *Power* of God is that whereby he can ſimply and freely do *whatſoever he will*, that is agreeable to his nature; and whereby, as he hath made, ſo he ſtill ruleth Heaven and Earth, and all things therein. This Almighty *power* of *God*, is either *abſolute*, by which he can, and will do no more than he willeth or doth, *Mat.* 3.6. & 20.52. *Rom.* 9.38. Or *actual*, by which God doth indeed whatſoever he will, and hindreth whatſoever he will not have done, *Pſal.* 115.3.

5. *Majeſty* is that by which God of his own *abſolute* and *free* Authority [2] reigneth and ruleth as *Lord* and *King* over all *Creatures* viſible and inviſible; having both the *right* and *propriety* in all things, as [3] *from whom*, and *for whom*, are all things; as alſo ſuch a *plenitude* and *power* that he can pardon the offences of all whom he will have ſpared, and *ſubdue all his Enemies*, whom he will have [4] *plagued* and *deſtroyed*, without being bound to render any creature a reaſon of

[1] Pſal. 106. 22, 23, 40, 41. N. 15. 11. Ira Dei non eſt aliud quam voluntas puniendi. Aug. de civitat. Dei. c. 15. Anſel. l. 7. c. 6. Cur. Deus Hom. Furor & ira in Deo non paſſionem mentis, ſed ultionis acerbitatem notant. Carth. in Apoc. 9.

[2] 1 Cor. 15.2.

[3] 2 Theſ. 1.10.

[4] Gen. 17.1. Pſal. 115.3. Mat. 11.26. Epheſ. 1.11. Mat. 8.2. Deus poteſt omnia quæ contradictionem non implicant. Aqu. 1. qu. 25. art. 24. Omnipotentia excludit omnes defectus, qui ſunt impotentis, ceu poſſe mentiri, mori, &c. Chron. 29. 11, 12. 2 Sam. 7. 22. Apoc. 5. 12, 13.

his

his doings, but making his own most holy and just *will*, his own most perfect and eternal Law.

From all these *Attributes* ariseth one, which is *God's* sovereign blessedness or perfection. *Blessedness* is that *perfect* [1] unmeasurable possession of *joy* and *glory* which God hath in himself for ever: and is the cause of all the bliss and perfection that every creature enjoys in its measure.

There are other *Attributes* figuratively and improperly ascribed unto God, in the holy Scriptures, as by an *Anthropomorphosis*, the members of a man, *eyes*, *ears*, *nostrils*, *mouth*, *hands*, *feet*, or the senses and actions of a man, as *feeling*, *hearing*, *smelling*, *working*, *walking*, *striking*, &c. by an *Anthropopatheia*, the affections and passions of a man; as *gladness*, *grief*, *joy*, *sorrow*, *love*, *hatred*, &c. or by an *Analogy*, as when he is named a *Lion*, a *Rock*, a *Tower*, a *Buckler*, &c. whose signification every [2] commentary will express.

[1] 1 Chron. 29. 14. Hinc Deus dicitur. ἀυτοκράτωρ
[2] Rom. 9. 15. John 4. 11. Luke 19. 27. Psalm 2. 9. Psal. 110. 1. Deus est ἀυτάρκης, non locum quia ipse nihil desiderat, sed & jam quia nihil in eo desiderari potest. Creaturas fecit perfectas in suo quisque genere, ergo ipse perfectissimus est in se & per se. Scal. Exerc. 146.

Section 2. Mark. 14. 16. Acts 17. 25. Rom. 11. 35. 36. 1 Tim. 6. 25. Matt. 25. 54. James. 1. 17. See Mr. *Wilson's* Dictionary of the Bible, most profitable to this purpose.

Of all these Attributes we must hold these general Rules.

NO *Attributes* can sufficiently express the *Essence* of God, because it is infinite and ineffable.

Whatsoever therefore is *spoken of GOD is not God*; but serveth rather to hold out

our weak Understanding, to conceive in our reason, and to utter in our speech the Majesty of *his Divine Nature*, so far as he hath vouchsafed to reveal *himself* unto us in *his Word*.

2. *All the Attributes of God* belong to every of the *three Persons*, as well as the *Essence* it self, with the limitations of a personal propriety. As the *mercy* of *the Father* is mercy *begetting*, the *mercy* of *the Son* is mercy *begotten*; the *mercy* of the *H. Ghost* is mercy *proceeding*; and so of the rest.

Attributa omnia propter ἰδιότητα τῶν προσώπων. Singulis divinitatis personis competunt.

3. The *Essential Attributes* of God differ not from *his Essence*, because they are so in the *Essence*, that they are the very *Essence* it self [1] In God therefore there is nothing which is not either *his Essence* or *Person*.

[1] In Deo nihil est, quod non sit ipse Deus. Zanch.

4. The *Essential Attributes* of God differ not *Essentially* or *Really* one from another (because whatsoever is in God, is *one* most *simple Essence*, and one admits no division) but only in *our reason* and *understanding*; which being not able to know Earthly things, by one *simple Act* without the help of many distinct *Acts*, must of necessity have the help of many distinct *Acts* to know the incomprehensible GOD. Therefore (to speak properly) there are *not in God many Attributes*, but [2] *one only*, which is nothing else but *the Divine Essence* it self, by what *Attributes* soever you call it. But in respect of *our reason*, they are said *to be so many different Attributes*; *for* our *understanding* conceives by the name

[2] Omnia in divinis sunt unum, ibi non obviat relationis oppositio.

of *mercy*, a thing differing from that which is called Justice. The *Essential Attributes* of God are not therefore *really* inseparable.

5. The *Essential Attributes* of God are not *parts* or *qualities* of the *Divine Essence*. not [1] *Accidents* in the *Essence*, not a *Subject*: but *the very* [2] *whole and entire Essence of God*. So that every *such Attribute* is not *aliud & aliud, another* and *another thing*, but one and the same thing. There are therefore no *Quantities* in God by which he may be said to be *so much, and so much*; nor *Qualities* by which he may be said to be *such and such*: but [3] whatsoever God is, He is *such* and the *same* by his *Essence*. By *his Essence* he is *wise*, and therefore *wisdom* it self; By his *Essence he is Good*, and therefore *goodness* it self; By his *Essence he is merciful*, and therefore *mercy* it self; By his *Essence* he is *just*, and therefore *Justice* it self, *&c.* In a word, God is *Great* without *Quantity*, *good*, *true*, and *just*, without *Quality*; *merciful* withou *passion*; an *act* without *motion*; *every where present*, without *sight*, without *time*, the *first*, *and the last*: the Lord of all Creatures, from whom all [4] receive themselves, and all the *good* they have; yet neither needeth nor receiveth he any increase of goodness or happiness from any other.

[1] Attributa Dei omnia ita in ipso sunt, ut sint ipsum: ita insunt, ut nihil antecedat, nihil subsequatur, sed ex intellectione nostra (quæ perquam umbratilis est) alia aliis prius animo comprehenduntur. Scal. Ex. 365. Sect. 6.

[2] Quæ de Deo dicuntur. χρηστικῶς, Relatione ad creaturas & sic secundum accidens, non exprimunt mutationem in divina essentia, sed in creaturis factum. Negantur ergo duo accidentia realia non autem prædicata accidentalia.

[3] Omnia quæ in Deo sunt, ita insunt, ut sint ipse Deus.

[4] Essentia divina identificat sibi omnia quæ sunt in divinis. Biel. sup. 1. Sent. d. 4. 5. Exhibet omnia, accepit nihil. Ipsum igitur bonum est Deus ipse semper. Tris. 2. Pli.

This

This is the plain *Description* of God so far as he *hath revealed himself in his word.*

This Doctrine (of all other) every true *Practitioner of Piety* must *competently* know and necessarily believe for four *special uses.*

1. That we may *discern* our *true* and only *God,* from all *false Gods* and *Idols*; for the Description of God is properly [1] known only to his *Church,* in whom he hath thus graciously manifested himself. [1] Psal. 147. 19, 20. Jer. 10. 25.

2. To possess our hearts with a greater awe of his *Majesty,* whilst we *admire* him for his *simpleness* and *infiniteness*; *adore* him for his *unmeasurableness, unchangableness,* and *Eternity*; *seek wisdom* from *his understanding* and *knowledg*; *submit our selves* to *his blessed will* and *pleasure*; *love him* for *his love, mercy, goodness,* and *patience*; *trust* to *his word, because of his truth*; *fear him for his Power, Justice,* and *Anger*; *reverence him* for *his Holiness,* and *praise him* for *his Blessedness,* and to depend all our life on him, who is the only Author of our *Life, Being,* and all the good things we have.

3. To *stir us up* to imitate the *Divine Spirit* in his holy Attributes: and to bear (in some measure) the Image of his *Wisdom, Love, Goodness, Justice, Mercy, Truth, Patience, Zeal,* and *Anger* against sin, that we may be *wise, loving, just, merciful, true, patient,* and *zealous,* as our God is.

4. Lastly, That we may in our Prayers and Meditations *conceive* aright of his Divine Majesty, and not according to those gross and blasphemous imaginations which

naturally arise in mens brains: as when they counterfeit God to be like an *old man sitting in a chair*; and *the blessed Trinity* to be like that *tripartite Idol*, which Papists have painted in their *Church-windows*.

When therefore thou art to pray unto God, let thine *heart* speak unto him, as *that* [1]*Eternal*, [2]*Infinite*, [3]*Almighty*, [4]*Holy*, [5]*Wise*, [6]*Just*, [7]*Mereiful*, [8]*Spirit*, *and most* [9]*Perfect*, [1]*indivisible Essence of three several Persons, Father, Son, and Holy Ghost*; *who being* [2]*present in all places*, [3]*ruleth Heaven and Earth, understandeth* [4] *all mens hearts*, [5]*knoweth all mens miseries, and is only* [6] *able to bestow on us all graces which we want, and to deliver all penitent Sinners, who with faithful hearts seek (for Christ's sake) his help out of their afflictions and troubles whatsoever.*

The ignorance of this true knowledg of God, maketh many to make an Idol of the true God, and is the only cause why so many do profess *all other parts* of God's Worship and Religion, with so much *irreverence* and *hypocrisie*; whereas if they did truly know God, they durst not but come to his holy service, and *coming*, serve him *with fear* and *reverence*; for so far doth a man fear God, as he knows him, and then doth a man *truly know* God, when he joyns *practice to speculation*: And that is,

First, When a man doth so acknowledg and celebrate God's *Majesty*, as he *hath revealed* himself in *his word*.

Secondly, when from the true and live

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[1] Psal. 90. 2.
[2] 1 Kings 8. 27.
[3] Gen. 17. 1. Job 15. 25.
[4] Apoc. 4. 1. & 15. 4.
[5] Rom. 11. 33 & 16. 27.
[6] Ezek. 34. 6, 7. Psal. 101. 11. & 145. 8, 9.
[7] Deut. 31. 4. Gen. 8. 15. Psal. 145. 17.
[8] John 4. 34.
[9] Deut. 32. 4.
[1] John 5. 7. Mat. 3. 16. Mat. 28. 19. 2 Cor. 13. 14.
[2] 2 Kings 8. 27.
[3] Psal. 120. 2. Jer. 23. 23.
[4] Isa. 48. 10, 28. Dan. 4. 32.
[5] Kings 8. 50. Jer. 12. 10.
[6] Isa. 62. 16.

ly Senſe of God's *Attributes* there is bred in a man's heart a *love*, *awe*, and *confidence* in God; for, ſaith God himſelf, *If I be a Father, where is my honour? If I be a Lord, where is my fear? O taſte and ſee, that the Lord is good*, ſaith *David*. He that hath not by *experience* taſted his goodneſs knoweth not how good he is. *He* (ſaith *John*) *that ſaith he knoweth God, and keepeth not his Commandments, is a lyar, and the truth is not in him.* So far therefore as we *imitate God* in his *Goodneſs*, *Love*, *Juſtice*, *Mercy*, *Patience*, and other Attributes, *ſo far we do know him.* Pſal. 34. 9. 1 John 2. 4.

Thirdly, When with inward *groans*, and the ſerious deſires of our hearts, we long to attain to the perfect and plenary knowledg of His Majeſty in the life which is to come.

Laſtly, This diſcovers how few there are which do truly know God, for no man knoweth God, *but he that loveth him*; and how can a man chuſe but love him, being the *ſovereign good*, if he know him; ſeeing the *Nature of God is to enamour with the Love of his goodneſs?* And whoſoever loveth any thing *more than* God, *is not worthy* of God; and ſuch is every one, who ſettles the love and reſt of his heart upon any thing beſides God. If therefore thou doſt believe that God is *Almighty*, why doſt thou fear *Devils and Enemies*, and not confidently *truſt in* God, and crave His help in all thy troubles and dangers? If thou believeſt that God is *infinite*, how

dareſt thou provoke him to *Anger!* If thou believeſt that God is *ſimple*, with what heart canſt thou *diſſemble*, and play the *Hypocrite?* If thou believeſt that *God* is the *ſoveneign good*, why is not thy heart more ſetled upon him than on all worldly good? If thou doſt indeed believe that *God* is a *juſt Judg*, how dareſt thou live ſo ſecurely in ſin without repentance? If thou doſt rruly believe that *God* is *moſt wiſe*, why doſt thou not refer the events of *croſſes* and *diſgraces* unto him, who knows how to *turn all things to the beſt unto them that love him?* If thou art perſwaded that *God* is *true*, why doſt thou doubt of his Promiſes? And if thou believeſt that *God* is *Beauty*, and [1] *Perfection* it ſelf, why doſt not thou make it alone the chief end of all thy affections and deſires? For if thou loveſt Beauty, He is moſt fair; if thou deſireſt Riches, He is moſt wealthy; if thou ſeekeſt Wiſdom, He is moſt wiſe. Whatſoever excellency thou haſt ſeen in any Creature, it is nothing but a *ſparkle* of that which is in *infinite* [2] *Perfection* in *God:* and when in Heaven we ſhall have an *immediate Communion* with *God*, we ſhall have them all perfectly in *him communicated* unto us. Briefly, in all goodneſs, he is *all in all.* [3] Love that one good *God*, and thou ſhalt love Him, in whom all the *good of goodneſs* conſiſteth. He that would therefore attain to the ſaving knowledg of *God*, muſt learn to know him by *love.* For *God*

Rom. 8. 18.

[1] Si te habeam ſolum, ſane ruat arduus æther, tellus rupta ſuo diſſiliatque loco.

[2] Creata omnia perfectius ſunt in Deo quam in ſeipſis. Dion. de divin. c. 8.

[3] Amat unum illum bonum in quo omne bonum eſt, & ſufficit. Anſel. in Proſ. c. 25.

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is Love, and the *knowledg of the Love of God passeth all knowledg*. For all knowledg, besides to *know* [1] how to love *God*, and to serve him only, is nothing upon *Solomon's* credit, *but vanity of vanities, and vexation of spirit.*

[1] Eph. 1. 19. 1 John 4. Kem. de imChrist. c. 1.

[2] Eccles. 12. 18.

[3] Domina immo dominus charitas. Bern.

[4] Rom. 5. 9, 10. John 17. 3, 22. 1 Cor. 15. 8.

Kindle therefore, O my [2] *Lady*, nay, rather, O my [3] *Lord Charity*, the love of thy self, in my Soul especially, seeing it was thy good pleasure, that being [4] reconciled by the blood of Christ, I should be brought to the knowledg of thy grace, to the *Communion* of thy glory, wherein only consists my *sovereign good* and happiness for ever. Thus by the light of his own *word* we have seen the *back-parts* of JEHOVAH *Elohim*, the eternal *Trinity*, whom to *believe*, is saving *faith* and *verity*, and unto whom from all Creatures in Heaven and Earth be all *Praise*, *Dominion*, and *Glory* for ever. *Amen.*

Thus far of the Knowledg *of God; Now of the* knowledg *of a man's self. And first of the* state *of his misery and corruption without renovation by Christ.*

Meditations of the misery of a man not reconciled to God in Christ.

Damnatus antequam natus, Aug.

O Wretched Man, where shall I begin to describe thine endless misery? who art condemned as soon as *conceived*: and adjudged to *eternal* Death, before thou wast born to temporal Life. A beginning indeed I find, but no end of thy mi-

miſeries. For when *Adam* and *Eve* being created after God's own *Image*, and placed in Paradiſe, that they and their poſterity might live in a bleſſed ſtate of life immortal, having dominion over all *earthly* Creatures, and only reſtrained from *the Fruit of one Tree*, as a ſign of their *ſubjection*, to the *Almighty Creator*; though God forbad them this ſmall thing under the penalty of eternal *Death*; yet they *believed the Devil's word* before the *word of God*, making *God* (as much as in them lay) *a lyar*. And ſo being *unthankful* for all the benefits which *God* beſtowed on them, they became *male content* with their preſent ſtate, as if God had dealt *enviouſly* or *niggardly* with them; and believed that the *Devil* would make them partakers of far more glorious things *than ever* God had beſtowed upon them; and in their pride they fell into *High Treaſon* againſt the *moſt High*, and diſdaining to be God's ſubjects, they affected blaſphemouſly to be *Gods themſelves*, equals unto *God*. Hence, till they repented, (loſing God's *image*) they became like unto *the Devils*; and ſo all *their poſterity*, as a *traiterous brood*, (whilſt they remain *impenitent* like thee) are ſubject in this life to all *curſed miſeries*, and in the life to come to *the everlaſting fire* prepared for the Devil and his Angels.

Lay then aſide a while *doting vanities*, and take the view with me of thy *doleful miſeries*, which duly *ſurvey'd*, I doubt not but that thou wilt conclude, that it is far better

better never to have *Natures Being*, than not to be by Grace a Practitioner of *Religious Piety*.

Consider therefore thy misery. 1. In thy *Life*. 2. In thy *Death*. 3. After thy *Death* in thy *Life*.

1. The miseries accompanying thy *body*. The miseries which deform thy *Soul*.
2. In thy *Death*, miseries which shall oppress thy *Body* and *Soul*.
3. After *Death*, the miseries which overwhelm both *Body* and *Soul* together in Hell.

And first let us take a view of those miseries which accompany the *Body* according to the four ages of thy *Life*. 1. *Infancy*. 2. *Youth*. 3. *Manhood*. 4. *Old Age*.

Meditations of the miseries of Infancy.

WHAT wast thou, being an *Infant*, but a *brute*, having the shape of a man? was not thy body conceived in the *heat of Lust, the secret of shame, and stain of Original sin?* And thus wast thou cast naked upon the Earth, all imbrewed in the *blood* of filthiness (*filthy* indeed; when the Son of God, who disdained not to take on him man's *Nature*, and the *Infirmities* thereof; yet though it be unbeseeming his Holiness to be conceived after the sinful manner of man's Conception.) So that thy Mother was ashamed

to let thee know the manner thereof; What cause then hast thou to boast of *thy birth*, which was a curſed pain to thy Mother, and to thy ſelf the *entrance* into a *troubleſome Life?* the greatneſs of which *miſeries*, becauſe thou couldſt not utter in words, thou didſt expreſs (as well as thou couldeſt) in weeping tears.

2. *Meditations of the miſery of Youth.*

WHat is *Youth*, but an untamed *Beaſt*; all whoſe *actions* are *raſh* and *rude*, not capable of good Counſel when it is given, and *Ape-like*, delighting in nothing but toys and Babies? Therefore thou no ſooner beganneſt to have a little *ſtrength*, and *diſcretion*, but forthwith thou waſt kept under the Rod, and fear of Parents and Maſters: as if thou *hadſt* been born to live under the *Diſpoſition* of *others*, rather than at the *Diſpoſition* of *thine own will*. No *tired Horſe* was ever more willing to be rid of *his burthen*, than thou waſt to get out of the ſervile ſtate of this *bondage*. A ſtate not worthy the Deſcription.

3. *Meditations of the miſery of Man-hood.*

WHat is Man's Eſtate, but a Sea, wherein (as Waves) one *trouble* ariſeth in the neck of another; the latter

or worſe than the former? No ſooner didſt thou enter into *the Affairs of this world*, but thou waſt inwrapped about *with a cloud of miſeries.* The *fleſh provoket thee to luſt*, the *world allures thee to pleaſures*, and the *Devil tempts thee to* all kind of *ſins*, *fears of Enemies affright thee*, *ſuits in Law do vex thee*, *wrongs of ill Neighbours do oppreſs thee*, *cares for Wife and Children do conſume thee*, *and diſquietneſs* betwixt open *Foes* and *falſe Friends* do in a manner confound thee: *Sin ſtings thee within. Satan lays ſnares* before thee: Conſcience *of ſins paſt doggeth behind thee.* Now *Adverſity* on the left-hand *frets thee*, anon *Proſperity* on the right-hand *flatters thee*; *over thy Head* GOD's vengeance due to *thy ſin*, is ready to fall upon thee; and *under thy feet Hell's mouth* is ready to ſwallow thee up. And in this *miſerable eſtate* whether wilt thou go for reſt and comfort? The *Houſe full of cares*, *the Field full of toil*, *the Country of rudeneſs*, *the City of Factions*, *the Court of Envy*, *the Church of Sects*, *the Sea of Pirates*, *the Land of Robbers.* Or in what *ſtate* wilt thou live? Seeing *Wealth* is envied, and *Poverty* contemned; *wit* is diſtruſted, and *Simplicity* derided; *Superſtition* is mocked, and *Religion* is ſuſpected; *Vice* is advanced, and *Virtue* is diſgraced. O with what a *body of ſin* art thou compaſſed about in a *world of wickedneſs?* What are thine *Eyes* but *windows* to behold *Vanities?* What are thine *Ears* but

but the *flood-gates* to let in the ſtreams of iniquity? What are thy *Senſes*, but matches to give fire to thy luſts? What is thine *Heart* but the *Anvil*, whereon Satan hath forged the ugly ſhape of all lewd affections? Art *thou* nobly deſcended, *thou* muſt put thy ſelf in peril of *foreign wars*, to get the reputation of *earthly Honour*, oft-times hazard *thy life* in a deſperate Combat, to avoid aſperſion of a Coward. Art thou born in mean eſtate? Lord! what pains and drudgery muſt thou endure at home and abroad to get maintenance? and all perhaps ſcarce ſufficient to ſerve thy neceſſity, and when (after much ſervice and labour) a man hath got ſomething, how little *certainty* is there in that which is gotten? ſeeing thou ſeeſt by *daily experience*, that he who was *rich* yeſterday, is to day a *beggar*; he that yeſterday was in *health*, to day is *ſick*; he that yeſterday was *merry* and *laughed*, hath cauſe to day to *mourn* and *weep*; he that yeſterday was in *favour*, to day is in *diſgrace*; and he who yeſterday was *alive*, to day is *dead*: And thou knoweſt not how ſoon, nor in what manner thou ſhalt die thy ſelf. And who can enumerate the Loſſes, Croſſes, Griefs, Diſgraces, Sicneſſes, and Calamities which are incident to man? To ſpeak nothing of the *death* of *Friends* and *Children*, which often times ſeems to be unto us far more bitter than preſent Death it ſelf.

Medi-

Meditations of the miſeries of Old Age.

WHat is *Old Age*, but the *receptacle* of all *Maladies?* For if the Lot be to draw thy days to a long date, in comes old bald headed *age*; ſtooping under *dotage*, with his *wrinkled-face*, *rotten-teeth*, and *ſtinking-breath*; *Teſty* with Choler, *wither'd* with drineſs, *dimm'd* with blindneſs, *obſurded* with deafneſs, *overwhelm'd* with ſickneſs, and *blowed together* with weakneſs, having no uſe of any Senſe, but of the Senſe of pain; which ſo racketh every member of his body, that it never eaſeth him of grief, till it hath thrown him to his *Grave*.

Thus far of the *Miſeries* which accompany the body. Now of the *Miſeries* which accompany chiefly the Soul in this life.

Meditations of the Miſeries of the Soul in this Life.

THE *Miſery* of thy Soul will more evidently appear, if thou wilt conſider,

1. The *felicity* ſhe hath loſt.
2. The *miſery* which ſhe hath pulled upon her ſelf by ſin.

1. The *felicity loſt*, was firſt the fruition of the Image of God, whereby the Soul was like unto God in *knowledg*, enabling her perfectly to underſtand *the revealed will* 2 Cor. 3.11. Rom. 12.

will of God. Secondly, *True Holineſs*, by which ſhe was free from all prophane *error.* Thirdly, *Righteouſneſs*, whereby ſhe was able to incline all her natural *powers*, and to frame uprightly all her *actions*, proceeding from thoſe *powers.* With the loſs of *his Divine Image* ſhe loſt the *love* of *God*, and the bleſſed *Communion* which ſhe had with *his Majeſty*, wherein conſiſteth her *life* and *happineſs.* If the loſs of *Earthly Riches* vex thee ſo much, how ſhould not the loſs of this *Divine Treaſure* perplex thee much more?

1. The miſery, which ſhe pulled upon *her ſelf*, conſiſts in two things:

1. *Sinfulneſs.* 2. *Curſedneſs.*

1. *Sinfulneſs* is an univerſal Corruption, both of Her *Nature* and *Action*; for Her [1] *Nature* is infected with a *proneneſs* to every ſin continually, the [2] *Mind* is ſtuffed with Vanity, the [3] *Underſtanding* is darkned with *ignorance*, the [4] *will* affecteth nothing but vile and *vain things:* All Her [5] *Actions* are *evil*; yea, this deformity is ſo *violent*, that oftentimes in the regenerate Soul the *appetite* will not obey the government of *Reaſon*, and the *will* wandreth after, and yields conſent to ſinful motions. How great then is the violence of the *Appetite* and *will* in the *Reprobate Soul*, which ſtill remains in Her natural corruption! Hence it is, that thy wretched *Soul* is ſo deformed with *ſin*, defiled with *luſt*, polluted with *filthineſs*, outraged with *paſſions*, over-carried with

[1] Epheſ. 2. 1. Gen. 6. 5.
[2] Rom. 12. 2. Epheſ. 4. 5.
[3] 1 Cor. 2. 14.
[4] Phil. 2. 3.
[5] Rom. 3. 12. Rom. 7. 10.

with *Affections*, pining with *Envy*, overcharged with *Gluttony*, surfeited with *Drunkenness*; boiling with *Revenge*, transported with *Rage*, and the glorious *Image* of *God* transformed to the ugly *shape* of the [1] *Devil*, so far as it once [2] *repented the Lord that he ever made Man.*

[1] John 8.44.
[2] Gen. 6. 6.

From the former flows the other parts of the *Soul's miseries*, called [3] *Cursedness*, whereof there are two degrees.

[3] Deut. 27. 26. Gal. 2. 10. Psalm 119. 11.

1. *In part.* 2. *In fulness thereof.*

1. *Cursedness in part* is that which is inflicted upon the Soul in *Life* and *Death*, and is *common* to her with the body.

The *Cursedness* of the Soul in *Life* is the *wrath of God*, which lieth upon such a creature so far, as that all things, not only *calamities*, but also very [4] *blessings*, and [5] *graces* turn to ruin. [6] *Terror of Conscience* drives him from God and his service, that he dares not come to his Presence and Ordinances; but is given up to the [7] *slavery of Satan*, and to his own *lusts*, and vile *affections*.

[4] Rom. 1. 4, 5. Jer. 28. 13. Isa. 28. 13.
[5] Gen. 3. 8, 10. and 14. Heb. 2. 15.
[6] Rom. 3. 21, 24, 26.
[7] Eph. 2. 3. Col. 3. 13.

This is the *Cursedness* of the Soul in *life*: Now follows the *Cursedness* of the Soul and Body in *Death*.

Meditations of the misery of the Body and Soul in Death.

AFter that the *aged Man* hath conflicted with long sickness, and having indured the brunt of *pain*, should now expect some ease, in comes Death (natures

slaugh-

slaughterman, God's *curse*, and Hells *Purveyor*) and looks the *Old man* grim and black in the face; and neither *pitying* his *age*, nor *regarding* his long endured *dolours*, will not be hired to *forbear* either for silver or gold; nay, he will not take, to spare his life, *skin for skin, and all that the Old man hath*, but batters all the principal parts of his *body*, and arrests him to appear before the *terrible Judg*.

And as thinking that the *Old man* will not dispatch to go with him fast enough, Lord! how many darts of *calamities* doth he shoot through him, *stitches*, *aches*, *cramps*, *fevers*, *obstruction*, *rheums*, *flegms*, *collick*, *stone*, *wind*, &c.

O what a ghastly sight it is, to see him then in his Bed, when *Death* hath given him his *mortal wound!* what a cold sweat over-runs all his *body!* what a *trembling* possesseth all his *members!* the *head* shooteth, the *face* waxeth pale, and *nose* black; *the nether Jaw-bone hangeth down*, *the Eye-strings* break, the *Tongue* falltereth, the *Breath* shortneth, and smelleth earthly; the *Throat* ratleth, and at every gasp the *Heart-strings* are ready to break asunder.

Now the miserable Soul *sensibly* perceiveth her *Earthly body* to begin to *die:* For as towards *the dissolution* of the universal Frame of the great *World*, the *Sun*, shall be turned into *Darkness*, the *Moon* into *Blood*, and the *Stars* shall fall from *Heaven*, the *Air* shall be full of *Storms*, and

and flashing *Meteors*, the *Earth* shall tremble, and the *Sea* shall roar, and *mens hearts* shall fail for fear, expecting *the end* of such sorrowful *beginnings*: So towards the *dissolution of Man* (which is the little World) his *Eyes*, which are as the *Sun* and *Moon*, lose *their light* and see nothing but *blood guiltiness* of sin: the rest of the *Senses* or *lesser Stars*, do one after another fail and fall: his *Mind*, *Reason*, and *Memory*, as heavenly powers of his Soul, are shaken with fearful storms of *Despair*, and fierce flashings of *Hell-fire*, his *earthly body* beginneth to shake and tremble, and the *humours*, like an overflowing Sea, roar and rattle in his *throat*, still expecting the woful end of their dreadful beginnings.

Whilst he is thus summoned to appear at the great *Assizes of God's* Judgment, behold a *Quarter-Sessions*, and *Gaol-Delivery*, is held within himself, where *Reason* sits as Judg, and the Devil puts in a Bill of Indictment, as large as that Book of *Zachary*; wherein are alledged all *thy evil* deeds that ever thou hast *committed*; and all *the good* deeds that ever thou hast *omitted*, and all the curses and judgments that are due to every sin. Thine own *Conscience* shall accuse thee, and thy *memory* shall give *bitter evidence*, and *Death* standeth at the Bar ready, as a cruel *Executioner*, to dispatch thee. If thou shalt not thus condemn *thy self*, how shalt thou escape the just condemnation of God, who knoweth all thy

thy misdeeds better than thy self! Fain wouldst *thou put out* of thy *mind the remembrance* of the wicked deeds that trouble thee: but they flow faster into *thy remembrance*, and they will not be put away, but cry unto thee, *we are thy works, and we will follow thee:* and whilst thy soul is thus *within*, out of peace and order, thy Children, Wife, and Friends, trouble thee as fast, to have thee put *thy goods in order*; some crying, some craving, some pitying, some cheating: all like *flesh-flies*, helping to make *thy sorrows* more *sorrowful*.

Luke 12.20. Now the *Devils*, who are come from *Hell to fetch away thy Soul*, begin to appear to her, and wait, so soon as she cometh forth to take her and carry her away. *Stay*: she would within, but that she *feeleth the body* begin *by degrees to die*, and ready, like a *ruinous House*, to fall upon *her Head*. *Fearful is she to come forth*, because of those *Hell-Hounds* which wait for her coming. O she that spent so many *days* and *nights* in vain and idle *pastimes*, would now give *the whole world*, if she had it, for *one hours* delay, that she might have space to repent, and reconcile her self unto God. But it cannot be, because her *body*, which joyned with her in the *Actions of sin*, is altogether now unfit to joyn with her in *the exercises of Repentance*, and *Repentance* must be of the *whole man*.

Now she seeth that all her pleasures are gone, as if they had never been; and that but only *torments* remain, which never

ver ſhall have end of Being. Who can ſufficiently expreſs her remorſe for *her ſins paſt*, *her anguiſh for her preſent miſery*, and her terror for her torments to *come*?

In this extremity ſhe looketh every-where for *help*, and ſhe findeth her ſelf every-way help-leſs. Thus in her greateſt *miſery* (deſirous to hear the leaſt *word* of comfort) ſhe directs this or the like ſpeech unto her *Eyes*: *O Eyes*, who in times paſt were ſo *quick-ſighted*, can ye *ſpy* no *comfort*, nor any way how I might eſcape this dreadful danger. But the *Eye-ſtrings* are broken, they cannot ſee the Candle that burneth before them, nor diſcern *whether* it be *day* or *night*. Proſopopeia.

The Soul (finding no comfort in the *Eyes*) ſpeaketh to the *Ears*: *O Ears*, who were wont to recreate your ſelves, with hearing new pleaſant *Diſcourſes*, and Muſicks ſweeteſt *harmony*, can you hear any *news* or *tidings* of the leaſt *comfort* for me? The Ears are either ſo *deaf*, that they cannot hear *at all*, or the ſenſe of *hearing* is grown ſo weak, that it cannot indure to hear his deareſt Friends to ſpeak. And why ſhould thoſe *Ears* hear any *tidings* of *joy* in *Death*, who would never abide to hear *the glad tidings of the Goſpel in his Life*? The *Ear* can miniſter no *comfort*.

Then ſhe intimates her grief unto the *Tongue*: *O Tongue*, who waſt wont to brag it out with the *braveſt*, where are now thy big and daring *words*? now (in my greateſt

greatest need) canst *thou speak* nothing in my *Defence?* Canst thou neither *daunt* these Enemies *with threatning words*, nor *intreat* them *with fair speeches?* Alas, the *Tongue* two days ago lay speechless! it cannot in his greatest extremity either *call for a little drink*, or desire his Friend to take away with his finger *the flegm* that is ready to choak him.

Finding here no *hope* of *help*, she speaks unto the *Feet*; Where are ye, O *Feet*, *which* sometimes were so nimble in *running*, can you carry me no where out of this dangerous place? the *Feet* are stone-dead already; if they be not *stirred*, they cannot *stir*.

Then she directs her speech to her *Hands*; O *Hands*, who have been so often approved for Manhood, in *peace* and *war*, and wherewith I have so often defended my self, and offended my Foes; never had I more need than now. *Death looketh* me grim in my face, and kills me: *Hellish Fiends* wait about my bed to devour me: Help *now*, or I perish *for ever*. Alas, the *Hands* are so weak, and do so tremble, that they cannot reach to the Mouth a spoonful of Supping, to relieve languishing Nature.

The *wretched* Soul seeing her self thus *desolate*, and altogether destitute of friends, help and comfort, and knowing that within *an hour* she must be in *everlasting pains* retireth her self to the *Heart* (which of all *members* is *primum vivens*, and *ultimum*

rum morbus) from whence she makes this *doleful Lamentation* with her self.

O miserable Caitiff that I am! *How do the sorrows of Death compass me! How do the floods of* Belial *make me afraid!* Now have indeed *the snares* both of the *first* and *second Death* overtaken me at once. O how suddenly hath *Death* stollen upon me *with insensible degrees!* like the *Sun* which the *Eye* perceiveth not to move, though it be most swift of motion. How doth *Death* wreak on me *his spite* without *pity!* The God of mercy hath utterly forsaken me; and the Devil, who knows no mercy, waits for to take me. How often have I been warned of this *doleful Day* by the faithful Preachers of God's Word, and I have made a jest thereat? What profit have I now of all my *pride, fine house, and brave apparel?* What's become of the *sweet* relish of all my delicious fare? all the worldly *goods* which I so carefully *gathered*, would I now give for a good Conscience, which I so carelesly neglected! and what joy remains now of all my former fleshly *pleasures*, wherein I placed my chief delight? those *foolish pleasures* were but deceitful dreams and now they are past, like vanishing shadows; but to think of those Eternal pains, which I must endure for those short pleasures, pains me as Hell before I enter into Hell. Yet justly I confess, as I have deserved, I am served; that being made after God's Image, a reasonable Soul, able to judg of mine own estate and

The doleful lamentation of the reprobate Soul at point of Death. 2 Sam. 22. 5.

and having *mercy* so often offered, and I *intreated* to receive it; I neglected *God's Grace*, and preferred *the pleasures of sin*, before the religious care of *pleasing God*: lewdly spending my short time, without considering what *account* I should make at my *last end*. And now all the *pleasures* of my life, being put together, countervail not the least part of my present *pain*: My *joys* were but *momentary*, and gone before I could scarce enjoy them: my *miseries* are *eternal*, and never shall know end. O that I had spent the *hours* that I consumed in *carding*, *dicing*, *playing*, and *other vile exercises*, in *reading the Scriptures*, in *hearing Sermons*, in *receiving the Communion*, in *weeping for my sins*, in *fasting*, *watching*, *praying*, *and in preparing my Soul*, *that I might* have now departed in the *assured hope* of everlasting salvation! O that I were now to begin my life again, how would I contemn *the world*, *and the vanities* thereof! How religiously and purely would I lead my life! How would I frequent *the Church*, and sanctifie the *Lord's Day*! If *Satan* should offer me all the Treasures, Pleasures, and Promotions of this World, he should never intice me to forget these terrours of this last dreadful *hour*. But, O corrupt *Carcase* and *stinking Carrion*! How hath the Devil deluded us, and how have we *served* and *deceived* each other? and pulled swift *damnation* upon us both? Now is my case more miserable than the Beast that perisheth in the ditch;

For

For I must go to *answer* before the *Judgment-seat* of *the righteous Judg of Heaven and Earth*, where I shall have none to speak for me; and these wicked Fiends, who are privy to all my *evil deeds*, will accuse me, and I cannot excuse my self. *My own heart already condemns me*, I must needs therefore be *damned* before his *Judgment-seat*; and from thence be carried by these *infernal Fiends*, into that horrible Prison of endless torments and *utter darkness*, where I shall *never* more see *light*, *that first* most *excellent* thing that God made. I who gloried heretofore in being a *Libertine*, am now inclosed in the very *claws* of Satan; As the trembling *Patridge* is within the griping *talons* of the ravenous *Faulcon*. Where shall I lodg to night, and who shall be my Companion? *O horrour* to think! *O grief* to consider! *O cursed be the day wherein I was born, and let not the day wherein my Mother bore me be blessed. Cursed be the man that shewed my Father, saying, A Child is born unto thee, and comforted him. Cursed be that man, because he slew me not. O that my Mother might have been my Grave, or the Womb a perpetual Conception! How is it that I came forth of the Womb to endure those hellish sorrows? and that my days should thus end with eternal flames?* Cursed be the day that I was united to so *lewd a body*: O that I had but so much favour, as that I *might never see thee* more! Our parting is bitter and doleful, but our meeting again,

to

to receive at that dreadful Day *the fulneſs* of our deſerved *vengeance*, will be far more *terrible* and *intolerable*. But what *mean I* thus (by *too lamentable lamentation*) to ſeek to *prolong* time? My *laſt hour* is come; I hear the *heart-ſtrings* break; this *filthy Houſe* of clay falls on my head; here is neither *hope*, *help*, nor place of any longer abiding. And muſt I needs be gone? *thou filthy Carcaſe, O filthy Carcaſe, with fare ill, fare well*, I leave thee. And ſo all trembling ſhe cometh *forth*; and *forthwith* is ſeized upon by the *infernal fiends*, who carry her away with a *violence*, *torrenti ſimilis*, to the bottomleſs Lake that burneth with *fire* and *Brimſtone*, where ſhe is kept a *priſoner*, in torments, till the general *Judgment* of the *great Day*.

Apoc. 21. 8. Jude 5. 6. 1 Pet. 3. 15.

The loathſome *Carcaſe* is afterwards laid in the Grave. In *which action*, for the moſt part, *the dead bury the dead*, that is, They who *are dead* in ſin bury them who are *dead* for ſin. And thus the godleſs and unregenerate *Worldling*, who made *Earth his Paradiſe, his belly his God, his luſt his Law*: and as in his life he ſowed *vanity*, ſo he is now dead and reapeth *miſery*. In his *proſperity* he neglected to ſerve *God*. In his *adverſity* God refuſeth to *ſave him*. And the Devil, whom he long ſerved, now at length pays him his *wages*. *Deteſtable* was his life, *damnable* his death. The Devil *hath his Soul*, the *grave hath his Carcaſe*; in which *pit* of corruption, *den* of death, and *dungeon* of *ſorrow*, let us *leave the miſerable*

Caitiff

Caitiff, rotting with his mouth full of Earth, his belly full of Worms, and his carcaſe full of Stench; expecting a fearful Reſurrection, when it ſhall be re-united with the Soul, that as they ſinned together, ſo they may be eternally tormented together.

Thus far of the miſeries of the Soul and Body in Death, which is but curſedneſs in part: Now follows the fulneſs of curſedneſs, which is the miſery of the Soul and Body after Death.

Meditations of the miſery of Man after Death, which is the fulneſs of Curſedneſs.

THE fulneſs of curſedneſs (when it falls upon a Creature, not able to bear the brunt thereof) preſſeth him down to that bottemleſs [1] deep of the endleſs [2] wrath of *Almighty God*; which is called the [3] *damnation of Hell*; This fulneſs of curſedneſs is either particular or general.

Particular, is that which in a leſs meaſure of fulneſs, lighteth upon the [4] Soul *immediately* as ſoon as ſhe is ſeparated from the Body. For, in the very *inſtant* of diſſolution, ſhe is in the ſight and preſence of God. For when ſhe ceaſeth to ſee with the organ of *fleſhy eyes*, ſhe ſeeth after a *ſpiritual manner*, like *Stephen*, who ſaw *the glory of God, and Jeſus ſtanding at his right hand*: or as a man, who being *born blind*, and *miraculouſly* reſtored to his *ſight*, ſhould ſee the Sun, which he never ſaw before. And thereby the teſtimony of his own

[1] Luke 8. 38. & 10. 21.
[2] 1 Theſſ. 1. 10.
[3] Mat. 23. 33.
[4] Luke 16. 21, 23. 1 Pet. 3. 19. Jude v. 6, 7. Acts 7. 5.

Conſcience, *Chriſt* the righteous Judg, who knoweth all things, makes her by *his omnipreſent power*, to underſtand the doom and judgment that is due unto *her* ſins, and what muſt be her Eternal ſtate. And in this manner ſtanding in the ſight of Heaven, not fit for *her* uncleanneſs to come into Heaven, ſhe is ſaid to ſtand before the Throne of God. And ſo forthwith ſhe is carried by the evil Angels, who came to fetch *her* with violence into Hell, where ſhe is kept as in [1] priſon, in *everlaſting pains and chains, under darkneſs, unto the Judgment of the great Day:* But not in *that extremity* of torments which ſhe ſhall finally receive at the laſt Day.

The general fulneſs of curſedneſs is in a [2] *greater* meaſure of fulneſs, which ſhall be inflicted upon both the Soul and Body, when by the mighty power of *Chriſt* (*the ſupreme Judg of Heaven and Earth*) the one ſhall be brought out of *Hell*, and the other out of the *Grave*, as *priſoners* to receive their dreadful doom, according to their evil deeds. How ſhall the Reprobate by the roaring of the Sea, the quaking of the *Earth*, the trembling of the *powers* of Heaven, and terrours of *Heavenly ſigns* be driven at the Worlds end to their wits end! Oh, what a woful ſalutation will there be, betwixt the damned Soul and Body, at their re-uniting at that terrible Day!

O ſink of ſin, O lump of filthineſs, (will thy Soul ſay unto her Body) how am I compelled to re-enter into thee, not as into

[1] Poſtquam anima de corpore eſt egreſſa, ſubito judicium Chriſti de ſalute cognoſcit, Aug. l. de anim. & ejus Orig. c. 4. Iſi. Ep. ad Paucat.

[2] Anima damnata continuo invaditur à dæmonibus, quicrudeliſſimè eam rapientes ad infernum deducunt. Cyril. Alex. in Orat. de exit. anim. Mat. 5. 34. & 23. 31. Luke 16.12. Luke 12.30. 1 Pet. 3.10. Jude ver. 7. Luke 16.14. Luke 1.31. The damned Souls apoſtrophe to the body at their ſecond meeting.

nto an *Habitation* to reſt, but as a *Priſon* o be tormented together! how doſt thou ppear in my ſight like *Jephtah's* Daughter, to my great torment! Would GOD hou hadſt perpetually *rotted* in the *grave*, hat I might never have ſeen thee again! low ſhall we be *confounded* together, to ear before *God*, *Angels*, and *Men*, laid pen all thoſe *ſecret ſins*, which we committed together! Have I loſt *Heaven* for he love of ſuch a ſtinking *Carrion?* Art hou *the fleſh*, for *whoſe pleaſures* I have ielded to commit ſo many fornications? *O filthy Belly*, how became I a *Fool* as to nake *thee* my *God!* How mad was I for *momentary joys* to incur theſe torments f eternal pains! *Ye Rocks and Mountains, why skip ye ſo like Rams*, Pſalm 114. 4. *and will not fall upon me, to hide me from the face of him that comes to ſit on yonder Throne; for the great Day of his wrath is come, and who ſhall be able to ſtand?* Apoc. 6. 16, 17. *Why trembleſt thou thus O Earth, in the preſence of the Lord*, and wilt not open thy mouth, and ſwallow me up, as thou didſt *Korah*, that I be ſeen no more?

O damned furies! I would ye might *without delay* tear me in pieces, on condition that you would tear me unto *nothing*! But whilſt thou art thus in vain bewailing thy miſery, the *Angels* hale thee violently away from the brink of the grave to ſome place near *the Tribunal ſeat of Chriſt*, where being as a curſed Goat ſepa-

rated to ſtand beneath on Earth, as on *the left hand* of the Judg; *Chriſt* ſhall rip up all the benefits he beſtowed on thee, and the torments he ſuffered for thee, and all the good deeds which thou haſt *omitted*, and all the ungrateful villanies which thou didſt *commit* againſt *him* and his holy *Laws*.

Within thee thine own *Conſcience* (more than a thouſand witneſſes) ſhall *accuſe thee*; the *Devils* who tempted thee to all thy lewdneſs, ſhall on the *one ſide* teſtifie with thy *Conſcience* againſt thee; and on the other ſide, ſhall ſtand the *Holy Saints* and *Angels* approving *Chriſt's* Juſtice, and deteſting ſo *filthy* a Creature. *Behind thee* an hideous noiſe of innumerable fellow-damned *Reprobates* tarrying for thy *company*. *Before thee* all the world *burning* in flaming fire. *Above thee* an ireful *Judg* of deſerved vengeance, ready to pronounce his *ſentence* upon thee. *Beneath thee*, the fire and ſulphurous mouth of the *bottomleſs pit*, gaping to receive thee. In this woful eſtate, to hide thy ſelf will be impoſſible; (for on that condition, thou wouldſt wiſh that the greateſt Rock might fall upon thee) to *appear* will be *intolerable*, and yet thou muſt ſtand forth, to *receive*, with other Reprobates this thy *ſentence*; *Depart from me, ye curſed, into everlaſting fire, prepared for the Devil and his Angels.*

Anſel. 11. Mandat.

Apoc. 6.16, 17.

Bonavent. poſtil. Dom. 3. poſt Pent. Ser. 2.

Depart from me]. There is a *ſeparation* from all joy and happineſs.

Ye

Ye curſed] There is a black and direful *excommunication.*

Into fire] There is a cruelty of *pain.*

Everlaſting] There is the perpetuity of *puniſhment.*

Prepared for the Devil and his Angels] Here are thy *infernal tormenting* and tormented *Companions.*

O terrible Sentence! from which the *condemned* cannot *eſcape*; which being *pronounced*, cannot poſſibly be *withſtood*; againſt which a man *cannot except*, and from which a man can *no-where appeal*: ſo that to the *damned* nothing remains but *Helliſh torments*, which know neither eaſe of *pain*, nor *end of time.* From the *Judgment-ſeat* thou muſt be thruſt by *Angels* (together with all the damned *Devils* and *Reprobates*) into *the bottomleſs lake of utter darkneſs*, that perpetually burns *with fire* and *brimſtone.* Whereunto, as thou ſhalt be thruſt, there ſhall be ſuch *weeping*, *woes*, and *wailing*, that *the cry of the company* of *Korah*, *Dathan*, and *Abiram*, when the earth ſwallowed them, was *nothing comparable* unto this howling; nay, it will ſeem unto thee a *Hell* before thou goeſt into *Hell*, but to hear it. Into this *bottemleſs lake* after that thou art *once plunged*, thou ſhalt ever be falling down, and never meet a *bottom*; and in it, thou ſhalt ever *lament*, and none *ſhall pity thee*; thou ſhalt always *weep for pain of the fire*, and yet *gnaſh the Teeth* for the extremity of *Cold*; thou ſhalt *weep* to think that thy miſeries are *paſt*

remedy: *thou ſhalt weep* to think that to repent is to no purpoſe: thou ſhalt weep to think how for the ſhadows of ſhort *pleaſures* thou haſt incurred theſe *ſorrows* of eternal *pains:* thou ſhalt weep to ſee *how that weeping* it ſelf *can nothing prevail*; yea, in weeping, thou ſhalt weep more tears than there is water in the Sea, for the water of the Sea is *finite*, but the weeping of a Reprobate ſhall be *infinite*.

Bonavent.

There thy *laſcivious eyes* ſhall be afflicted with ſights of ghaſtly Spirits, thy curious *Ears* ſhall be affrighted with hideous noiſe of *howling Devils*, and the *gnaſhing teeth* of damned *Reprobates*, thy dainty *Noſe* ſhall be cloyed with noyſom ſtench of *ſulphur*; thy delicate *Taſte* ſhall be pained with intolerable *hunger*; thy *drunken Throat* ſhall be parched with unquenchable *thirſt*; thy *Mind* ſhall be tormented to think how for the love of *abortive pleaſures*, *which periſhed e're they budded*, thou ſo fooliſhly loſt *Heavens joys*, and incurredſt *Helliſh pains*, which laſt beyond eternity. Thy *Conſcience* ſhall ever ſting thee like an Adder, when thou thinkeſt *how often* Chriſt by his Preachers offered thee *remiſſion of ſins*, and the *Kingdom of Heaven* freely unto thee, if thou wouldeſt but *Believe* and *Repent*, and how eaſily thou mighteſt have obtained mercy in thoſe days; how near thou waſt many times to have repented, and yet didſt ſuffer the Devil and the World to keep thee ſtill in impenitency, and how the day of mercy

cy is now paſt, and will never dawn again.

How ſhall thy Underſtanding be racked to conſider, how for momentary Riches thou haſt loſt *eternal Treaſure*, and changed Heavens felicity for Hells fury; where every part of thy Body, without intermiſſion of pain, ſhall be continually tormented alike.

In thoſe Helliſh Torments thou ſhalt be for ever *deprived of the beatifical ſight of GOD, wherein conſiſteth the Sovereign good and Life of the Soul.* Thou ſhalt never ſee Light, nor the leaſt ſight of Joy, but lie in a perpetual Priſon of utter Darkneſs; where ſhall be no Order, but Horrour; no Voice, but of Blaſphemers and Howlers; no Noiſe, but of Torturers and tortured; no Society, but of the Devil and his Angels, who being tormented themſelves, ſhall have no other eaſe, but to wreak their fury in tormenting thee: Where ſhall be puniſhment, *without pity*; miſery, *without mercy*; ſorrow, *without ſuccour*; crying, *without comfort*; miſchief, *without meaſure*; torment, *without eaſe*; *where the worm dieth not, and the fire is never quenched*; where the wrath of God ſhall ſeize upon the Soul and Body, as the flame of fire doth on the lump of Pitch and Brimſtone. In *which flame thou ſhalt ever be burning, and never be conſumed*; ever dying, *and never dead*; ever roaring in the pangs of Death, *and never rid of thoſe pangs, or knowing end of* Matth. 9.

thy *pains.* So that after thou haſt endured them ſo many thouſand years as there are *graſs* on *the earth*, or *ſands on the Seaſhore*, thou art no *nearer* to have an end of thy torments, than thou waſt the firſt day that thou waſt caſt into them: yea, ſo far are they from *ending*, that they are ever but *beginning.* But if after a *thouſand times* ſo *many thouſand years*, thy damned Soul could but conceive *a hope that thoſe her torments ſhould have an end*, this would be *ſome comfort*, *to think that at length an end will come:* But as oft as the *Mind* thinketh of this word *Never*, it is another Hell in the midſt of Hell.

This thought ſhall force the damned to cry οὐαὶ οὐαὶ, as much as if they ſhould ſay οὐκ ἀεὶ, οὐκ ἀεὶ, O Lord, *not ever*, *not ever* torment us thus. But their *Conſciences* anſwer them as an *Eccho*, ἀεὶ ἀεὶ *ever*, *ever.* Hence ſhall ariſe *their* doleful οὐαὶ, *wo* and *alas* for evermore.

This *is that ſecond Death*, *the general perfect fulneſs of all curſedneſs* and miſery, which every damned Reprobate muſt ſuffer, ſo long as GOD and his *Saints* ſhall enjoy *bliſs* and *felicity* in Heaven for evermore.

Thus far of the miſery of Man in his ſtate of *corruption*, unleſs that he be renewed by Grace in Chriſt.

Now followeth *the knowledg of a Man's ſelf*, in reſpect of his ſtate of Regeneration in Chriſt.

Medi-

Meditations of the ſtate of a Chriſtian reconciled to God in Chriſt.

NOW let us ſee how *happy a Godly* man is in the ſtate of *renovation*, being reconciled to God in Chriſt.

The Godly Man, whoſe corrupt nature is renewed by grace in *Chriſt*, and become a *new Creature*, is bleſſed in a threefold reſpect. Firſt, In this Life. Secondly, in his Death. Thirdly, After Death.

1. His *bleſſedneſs* during this life is but in part, and that conſiſts of ſeven things.

1. Becauſe he is *conceived of the Spirit* in the womb of his Mother *the Church*, and is born *not of blood, nor of the will of the fleſh, nor of the will of man, but of God, who in Chriſt is his Father.* So that the *Image of God his Father* is renewed in him every day more and more.

2. He hath, for the *merits* of Chriſt's ſufferings, all his ſins, *original* and *actual*, with the *guilt* and *puniſhment* belonging to them, freely and fully *forgiven* unto him. And all the *Righteouſneſs* of *Chriſt* as freely and fully imputed unto him: and ſo God is *reconciled* unto *him*, and *approveth him* as righteous in his ſight and account.

3. He is *freed* from *Satan's bondage*, and is made a *brother* of Chriſt, a *fellow-heir* of his Heavenly Kingdom, and a *ſpiritual King* and *Prieſt*, and to offer up *ſpiritual Sacrifice* to God by *Jeſus Chriſt*.

John 3. 5. Gal. 4. 2, 6. John 1. 2, 3. Gal. 4. 6, 7. 2 Cor. 9. 8. Eph. 4. 2, 3, 19. Col. 3. 10.

Rom. 4. 8, 25. Rom. 8. 1, 2. 1 Pet. 2. 24. Rom. 15. 19. 2 Cor. 1. 16. Rom. 8. 33, 34. Acts 16 18. Epheſ. 2. 2. John 10. 17. Rom. 8. 20. Rom. 8. 19. Apoc. 1. 6. 1 Pet. 2. 9. Mal. 3. 17.

4. God *spareth* him as a *Man spareth his own Son that serveth him.* And this *sparing* consists.

1. Not taking notice of every fault, but bearing with his infirmities, *Exodus* 34. Verse 6, 7. A loving *Father* will not cast his *Child* out of doors in his Sickness.
2. Not making his *punishment* when he is *chastned*, as great as his deserts, *Psalm* 103. 10.
3. *Chastning* him moderately when he seeth that he will not by any other means be reclaimed, 2 *Samuel* 7. Verse 14, 15. 1 *Cor.* 11. 32.
4. *Graciously accepting* his endeavours, notwithstanding the imperfection of his obedience, and so preferring the willingness of his mind before the worthiness of his work, 2 *Cor.* 8. 12.
5. Turning the curses which he deserved, to crosses and fatherly corrections; yea, all [1] things, all [2] calamities of this life, [3] Death it self, [4] yea, his *very sins* unto his good.

In

5. God gives him his *Holy Spirit.*

Which

1. [5] *Sanctifieth* him by *Degrees* throughout; [6] so that he doth more and more *die* to sin, and *live* to righteousness.
2. *Assures* him of his [7] *Adoption*, and that

[1] Rom. 8. 28.
[2] Psalm 89. 31, 32. Psal. 119. 71. Heb 12. 10.
[3] 1 Cor. 12. 7. 1 Cor. 3. 21. & 15. 54, 55. Heb. 2. 14, 15.
[4] Luke 22. 31, 32. Psalm 51. 13, 14. Rom. 5. 20, 21.
[5] 1 Thes. 5.
[6] Rom. 8. 5, 10.
[7] Rom. 8. 19.

that he is by Grace the Child of God.

Which
3. *Encourageth* him to come with [1] boldneſs and confidence into the preſence of God.
4. *Moveth* him without fear to ſay unto him, *Abba Father.*
5. *Poureth* into his heart the gift of *ſanctified Prayer.*
6. *Perſuadeth* him, that both he and his Prayers are accepted and heard of God for Chriſt his *Mediator's* ſake.

6. Fills him with
1. *Peace* of Conſcience.
2. *Joy* in the Holy Ghoſt; in compariſon whereof all earthly joys ſeems vile and vain unto him.

[1] Heb 4.16. Epheſ 3.12. Gal 4. 6. Rom. 8. 15, 16. Zach. 12, 12. Rom. 8. 16, 17. Rom. 5. 1. and 15. 7. Rom. 5. 3. and 14. 27.

6. He hath a *recovery* of his [2] ſovereignty over the *creatures*, which he loſt by *Adam's* fall: and from thence [3] *free liberty* of uſing all things which God hath not [4] reſtrained, ſo that he may uſe them with a *good* [5] *conſcience.* For to all things in *Heaven* and *Earth* he hath a ſure [6] title in this life; and he ſhall have the *Plenary* and peaceable [7] poſſeſſion of them in the life to come. Hence it is that all *Reprobates* are but uſurpers of all that they poſſeſs, and have no [8] place of their own but *Hell.*

[2] Pſalm 8 5, &c. Heb. 2. 7, 8. [3] 1 Cor. 1. 1. Rom. 14. 14 [4] 1 Tim. 4. 2. 1 Cor. 9. 19, 20. [5] 1 Cor. 3. 22, 23. Heb. 1. 7. [6] 1 Cor. 3. 22. [7] Mat. 25. 34. 1 Pet. 1. 4. [8] Acts 1. 25.

7. He hath the aſſurance of God's Fatherly care and protection day and night over him; which care conſiſts in three things.

1 In

1. In *providing* all *things neceſſary* for his Soul and Body concerning this life, and that which is to come; ſo that he ſhall be ſure ever, either to have enough, or patience to be content with that he hath.

Matt. 6. 33.
2 Cor. 12. 14.
Pſalm 23.
Pſalm 34. 2, 10.

2. In that God gives his *Holy Angels* as *Miniſters* a charge to attend upon him always for his good; yea, in danger, to pitch their Tents about him for his ſafety, where ever he be: Yea, GOD's protection ſhall defend him as a *cloud by day, and as a pillar of fire by night*: and his providence *ſhall hedg him from the power of the Devil.*

Heb. 5. 13.
Pſalm 34. 7.
Pſal. 91. 11.
Iſa. 1. 15.
Job 10. 10.
Pſal. 21. 15.
Gen. 7. 8.
Pſal. 34. 19.

3. In that *the eyes of the Lord are upon him, and his ears continually open to ſee his ſtate*, and to hear his complaint; and in his good time to deliver him out of all his troubles.

Thus far of the bleſſed Eſtate of the Godly and *Regenerate* Man in this life. Now of his bleſſed Eſtate in Death.

2. *Meditations of the bleſſed Eſtate of a Regenerate Man in his Death.*

WHen GOD ſends *Death* as his *Meſſenger*, for the *Regenerate Man*, he meets *him* half the way to Heaven; ſo

for his [1] conversation, and [2] affection is there before him, *Death* is neither strange nor fearful unto him. Not strange, because he [3] died daily; not fearful, because whilst he lived, he was dead; and his life was [4] *hid with God in Christ*. To die, unto him therefore, is nothing else in *effect*, but *to* [5] *rest from his labour in this world*, to *go* [6] *home to his* [7] *Fathers house*, unto *the* [8] *City of the living God, the heavenly Jerusalem, to an innumerable company of Angels, to the general Assembly and Church of the first born, to God the Judg of all, and to the spirits of just men made perfect, and to* Jesus *the Mediator of the New Testament*. Whilst his *body* is sick, his *mind* is sound; for *God* [9] *maketh his bed in his sickness*, and strengtheneth him with Faith and Patience upon his bed of sorrow: And when he begins to enter into the way of all the World, he giveth (like [1] *Jacob*, *Moses*, and *Joshua*) to his Children and Friends godly Exhortations and Counsels to serve the true *God*, to worship him truly all the days of their life. His blessed Soul breatheth nothing but *blessings*, and such speeches as savor a *sanctified spirit*. As his outward man *decayeth*, so his inward man *increaseth* and waxeth stronger. When the speech of his Tongue faltereth, the sighs of his heart speak louder unto God; when the sight of the eyes faileth, the *Holy Ghost* illuminates him inwardly with abundance of *spiritual life*. His Soul feareth not, [2] but *is bold to go out of the Body, and*

[1] Phil. 20.
[2] Col. 3. 1.
[3] 1 Cor. 1. 31.
[4] Col. 3. 5.
[5] Apoc. 14.
[6] 2 Cor. 5 6.
[7] John 1. 14.
[8] Heb. 12. 12, &c.
[9] Psal. 41. 3.
[1] Gen. 49.
[2] 2 Cor. 5. 3.

and to dwell with her Lord. He ſigheth out with *Paul,* [1] Cupio diſſolvi, *I deſire to be diſſolved, and to be with Chriſt.* And with *David,* [2] *as the Hart panteth after the Water-brooks, ſo panteth my Soul after thee, O Lord. My ſoul thirſteth for God, for the Living God; when ſhall I come and appear before God?* He prayeth with the Saints, [3] *How long, O Lord, which art Holy and True?* [4] *Come Lord* JESUS, *come quickly.* And when the appointed time of his diſſolution is come, [5] knowing that he goeth to his [6] *Father* and *Redeemer* in the peace of a good Conſcience, and the aſſured perſuaſion of the forgiveneſs of all his ſins, in the blood of the Lamb. He ſings with bleſſed old *Simeon his* [7] Nunc dimittis; *Lord, now letteſt thou thy Servant depart in peace,* &c. And ſurrenders up his Soul, as it were with his own hands, *into the hands of his heavenly Father,* ſaying with *David,* [8] *Into thy hands, O Father, I commend my Soul, for thou haſt redeemed me O Lord thou God of Truth.* And ſaying with *Stephen, Lord Jeſus receive my ſpirit.* He no ſooner yields up his ſacred Ghoſt, but immediately his [9] holy *Angels,* who attend upon him from his *Birth,* unto *his Death,* [1] carry and accompany *his Soul* into Heaven, as they did the Soul of *Lazarus* into *Abraham's boſom,* [2] which is the *Kingdom of Heaven,* whither *only good Angels* and *goods works* do accompany the Soul; the one to deliver their [3] charge, the other to receive their [4] reward.

The

[1] Phil. 2. 23.
[2] Pſal. 4. 12.
[3] Apoc. 6. 10.
[4] Apoc. 22. 10.
[5] Job 14. 5.
[6] Pſal. 51. 5.
[7] Luke 2. 23. Pſal. 37. 37. Iſa. 57. 2.
[8] Pſal. 31. 9. Acts 7. 59.
[9] Mat. 18. 10. Acts 12. 15. and 27. 22.
[1] Luke 16. 22.
[2] Mat. 8. 11. Luke 31. 18. Acts 15. 10, 11. Epheſ. 1. 10. Heb. 11. 9, 10, 16. and 12. 21, 23. Luke 19. 9. and 9. 31.
[3] Pſal. 91. 1. Heb. 1. 14.
[4] Apoc. 14. 13. & 22. 12.

The Body in convenient time, as the ſanctified [1] *Temple* of the *Holy Ghoſt*, the [2] *Members* of Chriſt, nouriſhed by his Body, the [3] price of *the Blood of the Son of God*, is by his fellow Brethren reverently laid to ſleep in his [4] grave, as in the *Bed of Chriſt*, in an aſſured hope to [5] awake *im the Reſurrection of the Juſt*, at the laſt Day, to be partaker with the Soul of life and glory everlaſting. And in this reſpect not only the Souls, but the very Bodies of the faithful alſo are termed *bleſſed*.

[1] 1 Cor. 15.
[2] Cor. 6. 15. Mark. 6. 21.
[3] 1 Cor. 6. 22. 1 Pet. 1. 19.
[4] 1 Theſ. 4. 14. Acts 7. 6. & 8. 2.
[5] Dan. 12. 1. 1 John 5. 21, 29. Luke 14. 14. 2 Theſ. 4. 16, 17. Apoc. 14. 15.

Thus far of the Bleſſedneſs of the Soul and Body of the regenerate Man *in Death*; Now let us ſee the Bleſſedneſs of the Soul and Body *after Death*.

3. *Meditations of the bleſſed Eſtate of the regenerate Man after Death.*

THis Eſtate hath three Degrees.

1. From the Day of *Death* to the *Reſurrection*.

2. From the *Reſurrection* to the pronouncing of the *Sentence*.

3. After the *Sentence*, *which laſts eternally*.

As ſoon as ever the *Regenerate man* hath yielded up his Soul unto Chriſt, the holy *Angels* take her into their cuſtody, and *immediately* [6] carry her into Heaven, and there preſent her [7] before Chriſt, where ſhe is *crowned* with a [8] *Crown of righteouſneſs* and *glory*; not which ſhe hath deſerved by her good *works*, but which God hath

[6] Luke 16. 10.
[7] Her. 1. 24. & 22. 24.
[8] 1 Tim. 4. 8. Apoc. 3. 9. 1 Pet. 5.

hath promised of his free *goodness* to all those who of *love* have in this life unfeignedly *served* him, and *sought* his glory.

Oh, what joy will it be to thy *Soul!* which was wont to see but *misery* and *sinners*, now to behold the face of *the God of Glory?* yea, to see Christ welcoming thee, as soon as thou art presented before *him* by the holy *Angels*, with an *Euge, bone serve! well done, and welcome, good and faithful servant*, &c. *enter into thy Master's joy.* And what joy will this be, to behold *thousand thousands of Cherubins, Seraphins, Angels, Thrones, Dominions, Principalities, Powers*, All *the holy Patriarchs, Priests, Prophets, Apostles, Martyrs, Professors*, and all the Souls of thy *Friends, Parents, Husbands, wives, children*, and the rest of *God's Saints*, who departed before thee in the true Faith of Christ, standing before *God's Throne* in *bliss* and glory? If the *Queen of Sheba* beholding *the glory* and attendance given to *Solomon*, as it were *ravished* therewith, brake out and said; *Happy are thy men, happy are these thy servants, which stand ever before thee to hear thy wisdom!* How shall any *soul* be ravished to see her self by grace admitted to stand with this glorious Company! to behold the blessed face of Christ, and to hear all the Treasures of his Divine *Wisdom!* How shalt thou rejoyce to see so many *thousand thousands* welcoming thee into their heavenly Society! for as they all *rejoyced* at *thy Conversion*, so will

Col. 1. 6.
Ephes. 1. 12.

1 Kings 10.

will they now be *much more joyful* to behold the *Coronation*: and to see thee receive a *Crown*, which was laid up for thee against thy *coming*. For there the *Crown* of Martyrdom shall be put on the head of a *Martyr*, who for Christ's Gospel-sake endured Torments; the *Crown of Virginity* on the head of them, who subdued *Concupiscence*; the *Crown of Piety* and *Chastity* on the head of them, who sincerely professed Christ, and kept their Wedlock-bed undefiled; the *Crown of* good works on the good Alms-giver's head, who liberally relieved the poor; the *Crown of incorruptible glory* on the head of those Pastors, who by their preaching and good example, have converted Souls from the corruption of sin, *to glorifie God in holiness of Life*. Who can sufficiently express the rejoycing of this *Heavenly Company*, to see *thee thus crowned with Glory*, arayed *with the shining Robe of righteousness*, and to behold the *Palm of Victory* put into thy hand? Oh, *what gratulation will there be*, that thou hast escaped all the miseries of the World, the *snares* of the Devil, the pains of Hell, and obtained with them thy eternal rest and happiness? For there every one joyeth as much in another's happiness, as in his own, because he shall see him as much loved of God as himself. Yea, they have as much distinct joys, as they have com-Partners of their joy. And in this joyful and blessed state, the *Soul* resteth with Christ

Luke 15.

2 Tim. 4. 8.

Apoc. 7. 9.

Apoc. 7. 9.

Christ in Heaven, till the Resurrection; when as the number of *his* fellow-servants and Brethren be fulfilled, which the Lord termeth but a little season.

The second degree of Man's Blessedness after Death, is from the Resurrection to the pronouncing of the final Sentence. For at the last Day,

[1] 2 Pet. 3. 10, 12, 13. 2 1 Cor. 15. 52. 1 Thess. 4. Job 5. 28. Ezek. 2. 7. Rom. 8. 11. Rom. 5. 17. 1 Cor. 16. 22. Phil. 3. 10. 11. 1 Thes. 4. 14. Mat. 19. 32. Dan. 4. 12. 1 Thes. 4. 4. Par est potestas Dei ad instituendos homines. Athenagor. Isa. 65. 12.

1. The Elementary Heavens, Earth, and all things therein, shall be [1] *Dissolved*, and purified by Fire.

2. At the [2] sound of the last Trumpet, or *voice of Christ* the Archangel, the very same Bodies, *which the Elect had before* (though turned to dust and earth) shall arise again. And in *the same instant*, every Man's Soul shall re-enter into his own Body by vertue of the Resurrection of *Christ their Head*; and be made alive, and rise out of *their Graves*, as if they did but awake out of their Beds; and howsoever Tyrants bemangled their Bodies in pieces, or consumed them to ashes, yet shall the *Elect* find it true at that Day, *that not an hair of their head is perished.*

3. They shall come forth out of *their Graves*, like so many *Josephs* out of *prison*, or *Daniels* out of *the Lions Den*, or *Jonahs* out of *the whales belly.*

4. All the Bodies of *the Elect* being thus made alive, shall arise in *that perfection of Nature*, whereunto they should have attained by their Natural temperament, if no impediment had hindred; and in that vigor of Age, that a perfect Man is at about

bout 33 years old, each in their *proper sex*. Whereunto *Divines* think *the Apostle* alludeth, when he saith, *Till we all come unto a perfect man, unto the measure of the age* (or stature) *of the fulness of Christ*. Whatsoever *imperfection* was before in the body, (as *blindness, leanness, crookedness*) shall then be done away. *Jacob* shall not halt, nor *Isaac* be *blind*; nor *Leah* bleer-ey'd, nor *Mephibosheth* be *lame*; for if *David* would not have the *blind* and *lame* to come into his *house*; much less will *Christ* have *blindness* and *lameness* to dwell in his heavenly *Habitation*. *Christ* made *all the blind to see, the Dumb to speak, the Deaf to hear, the lame to walk*, &c. that came to him to seek his grace on Earth: much more will he heal all *their imperfections*, whom he will admit to *his glory in Heaven*. *Among those Tribes there is not one feeble, but the lame man shall leap as an Hart; and the dumb mans tongue shall sing*: And it is very probable, that seeing God created our *first Parents*, not *Infants*, or *old men*, but of a perfect age or stature: the ἀνάπλασις, or *new Creation* from Death, shall every-where be *more perfect* than the πλάσις or first frame of man, from which he fell into the state of the *Dead*. Neither is it like, that *Infancy*, being *imperfection*, and *old* age *corruption*, can well stand with the state of a *perfect glorified* body.

Tertul. de Resurrect. cap. 6. Hieron. Ep. 27. and 6. Aug. l. 12. de Civit. Dei, c. 17. & omnes Theol. in 4. sent. dist. 44. Ephes. 4. 1. Ita communiter credunt. Theologi in 4 sent. dist. 41. Vide Aug. de Civ. Dei, l. 22. c. 15. & 6. Psalm 105. 37. Psalm 35. 6.

5. The Bodies of the *Elect* being thus raised, shall have four most excellent and supernatural *qualities*: For,

1. They

1 Cor. 15 43.

1. They shall be raised in *Power*, whereby they shall for ever be freed from all wants and weaknesses, and enabled to continue without the use of *Meat*, *Drink*, *Sleep*, and other former helps.

1 Cor. 15. 41. Isa. 65. 20. Aug. Enchir. 50. Mat. 13. 43. Dan. 2. 13. Luke 9. 31. Zach. 9. 10.

2. In *incorruption*, whereby *they* shall never be *subject* to any manner of *imperfection*, *blemish*, *sickness*, or *Death*.

1 Thess. 4 17. Exod. 34. 27. Matt. 17. Acts 6. 25. 2 Sam. 18. 4.

3. In *Glory*, whereby their *bodies* shall *shine* as bright as the *Sun in the Firmament*, and *which* being made *transparent*, their Souls shall *shine through*, far more *glorious* than their bodies. Three *glimpses* of *which glory* was seen: First, In *Moses*'s face: Secondly, In *the Transfiguration*: Thirdly, In *Steven*'s countenance. Three *instances* and *assurances* of the *glorification* of our Bodies, at that glorious Day. Then shall *David* lay aside his *Shepherd's* weed, and put on the *Robe* of the *King's* Son *Jesus*, not *Jonathan*'s. Then every true *Mordecai*, (who mourned under the *Sackcloth* of his corrupt *flesh*) shall be arrayed with the King's *Royal Apparel*, and have *the Crown Royal* set upon his *head*, that all the World may see *how it shall be done to him whom the King of Kings delighteth to honour.* If now the rising of one Sun makes

Hest. 6. 4.

makes the morning ſo glorious; how glorious ſhall that day be, when innumerable *millions of millions* of bodies of *Saints* and *Angels* ſhall appear more *glorious* than the bright of the *Sun!* the *body of Chriſt* in glory ſurpaſſing all.

Ubi volet ſpiritus, ibi erit & corpus, Auguſt. Mat. 24. 28. Iſa. 50. 31. Wiſd. 3. 7. 1 Cor. 15. 46. Spiritualia poſtreſurrectionem erunt, corpora eſſe deſiſtant, ſed quia ſpiritu vivificante ſubſiſtent. Aug. l. 13. de Civ. Dei, 22. Pſalm 8. 5.

4. In *Agility*, whereby our bodies ſhall be able to *aſcend*, and *meet the Lord at his glorious coming in the Air, as Eagles flying unto their bleſſed Carcaſe*. To this Agility of the Saints glorious bodies, the Prophet alludes, ſaying, *They ſhall renew their ſtrength: They ſhall mount up with wings as Eagles: They ſhall run and not be weary: they ſhall walk and not faint*; And to this ſtate may that ſaying of *Wiſdom* be referred; *In the time of their Viſion, they ſhall ſhine, and run to and fro, as ſparks amongſt the ſtubble.*

And in reſpect of theſe four *qualities*, *Paul* calleth the raiſed bodies of the *Elect*, *Spiritual*; for they ſhall be ſpiritual in *qualities*, but the ſame ſtill in ſubſtance.

And howſoever *ſin* and *corruption* make a man in this ſtate of *mortality lower* than *Angels*; yet ſurely when God ſhall thus *crown him with glory and honour*, I cannot ſee how man ſhall be any thing *inferior* to *Angels*: For, are they *Spirits?* So is Man alſo in reſpect of his *Soul*; yea,

Phil. 3. 21. yea, more than this; they ſhall have alſo a ſpiritual body, *faſhioned like unto the* Heb. 2. 16. *glorious body* of the Lord Jeſus Chriſt, in whom Man's Nature is exalted by a *perpetual union*, into the *Glory of the Godhead*, and individual ſociety of the *bleſſed Trinity*. An honour which he never Heb. 1. 11. vouchſafed *Angels*. And in this reſpect Pſal. 91. 11. Man hath a prerogative above them. Jude ver. 15. Nay, they are but *Spirits* appointed to be *Miniſters* unto the *Elect*: and as many 2 Pet. 2. 4. of them, who at the firſt diſdained this Office, and would not keep their firſt ſtanding, were for their pride hurled into Hell. This leſſeneth not *the Dignity of Angels*, but extols the greatneſs of *God's Love to Mankind*.

But as for *all the Elect*, who at the ſecond and ſudden coming of Chriſt, ſhall be found *quick* and *living*, the [1] fire that [1] 2 Pet. 3. 10, 11, 12. ſhall burn up the corruption of the *world*, and the works therein ſhall in a [2] *moment*, [2] Luke 17. 31. *in the twinkling of an Eye*, overtake them as it [3] finds them, either *grinding* in the [3] 1 Cor. 15. 51. *Mill*, of *proviſion*, or walking in the *fields* of pleaſure, or *lying* in the *bed* of eaſe; and ſo (burning up their droſs and corruption) of *mortal* make them *immortal* bodies: and *this change* ſhall be unto them inſtead of Death. The Elect Souls apoſtrophe to the Body, at their firſt meeting in the Reſurrection.

Then ſhall the *Soul* with joyfulneſs *greet* her body, ſaying, O well met again *my dear Siſter*. How *ſweet is thy voice*! How comely is thy countenance, having lain *hid* ſo long in the clefts of the rocks, and in Cant. 2. 14. the

the ſecret places of *the grave*, thou art indeed an habitation fit, not only for me to dwell in, but ſuch as the *H. Ghoſt* thinks meet to reſide in, as *his Temple* for ever. The Winter of our affliction is now paſt; the ſtorm of our miſeries is blown over and gone. The Bodies of our Elect Brethren appear more *glorious* than the *Lilly-flowers on the Earth*, the time of ſinging *Halleluiahs* is come, and the voice of the Trumpet is heard in the Land. Thou haſt been my Yoke-fellow in the Lord's labours, and companion in perſecutions and wrongs for *Chriſt* and *his Goſpels ſake*; now ſhall we enter together into our Maſter's joy. As thou haſt born with me the *Croſs*, ſo ſhalt thou now wear with me the *Crown*. As thou haſt with me ſowed plenteouſly in tears, ſo ſhalt thou reap with me abundantly in joy. O bleſſed, ay *bleſſed be that God!* who (when yonder *Reprobates* ſpent their whole time in pride, fleſhly luſts, eating, drinking, and prophane vanities) gave us grace to join together in *watching, faſting, praying, reading the Scriptures*, keeping his *Sabbaths*, hearing *Sermons*, receiving *the holy Communion*, relieving *the Poor*, exerciſing (in all humility) *the works of Piety to God*, and walking conſcionably in *the Duties of our Calling towards men*. Thou ſhalt anon hear no *mention* of thy ſins, for they are remitted and covered, but every *good work*, which *thou* haſt done for the *Lord's* ſake, ſhall be rehearſed, and rewarded. Pſalm 32.2.

Chear

Dan. 9. 21, &c.

Luke 41. 28.

Cant. 2. 1, 3. ver. 17.

Luke 17. 34, 35, 36. 1 Thes. 4. 17.

1 Cor. 6. 1, 3. 2 Cor. 6. 2, 3.

Apoc. 2. 12. Rom. 26. 2. 2 Cor. 9. 6. John 14. 1.

Chear up thy heart; for thy Judg is flesh of thy flesh, and bone of thy bone. Lift up thy head, behold those glorious *Angels*, like so many *Gabriels* flying towards us, to tell us, *that the day of our Redemption is come*, and to convey us in the Clouds, to meet our Redeemer in the air. Lo, they are at hand: *Arise therefore, my Dove, my Love, my fair One, and come away.* And now like *Roes* or young *Harts*, they run with *Angels* towards Christ, over the trembling Mountains of *Bether*.

6. Both *quick* and *dead* being thus *revived* and *glorified*, shall forthwith (by the *ministry of God's Holy Angels*) be gathered from *all the quarters* and parts of the *world*, and *caught up together in the Clouds, to meet the Lord in the Air*, and so shall come with him, as a part of his glorious train, to *judg the Reprobates and evil Angels*. The *twelve Apostles* shall sit upon *twelve Thrones*, (next Christ) to judg the *twelve Tribes*, who refused to hear the Gospel preached by their Ministry, and all the Saints (in honour and order) shall stand next unto them, as Judges also, to judg the evil Angels and earthly-minded men. And as every of them received grace in this life, to be more zealous of his glory, and more faithful in his service than others: so shall their glory and reward be greater than others in that Day.

The place whither they shall be gathered unto *Christ*, and where *Christ* shall sit in judgment, shall be in the *Air*, over the *valley*

Valley of Jehoſaphat, by Mount *Olivet* near unto *Jeruſalem*, Eaſtward from the Temple, as is probable for four reaſons.

1. Becauſe the holy *Scriptures* ſeem to imitate ſo much in plain words, *I will gather all Nations into the valley of Jehoſaphat, and plead with them there. Cauſe thy mighty one to come down, O Lord, let the Heathen be wakened, and come up to the valley of Jehoſaphat; for there will I ſit to judg all the Heathen round about. Jehoſaphat* ſignifieth, *the Lord will judg.* And this Valley was ſo called, from that great victory which the Lord gave [1] *Jehoſaphat*, and his people over the *Ammonites*, *Moabites*, and inhabitants of Mount *Seir*. Which victory was a type of the *final victory*, which *Chriſt*, the ſupreme *Judg* ſhall give his *Elect* over all their enemies in *that place*, at the laſt day, as all the *Jews* interpret it. See *Zech.* 14. 4, 5. *Pſalm* 51. 1, 2, *&c.* all agreeing that that place ſhall be *thereabouts*.

2. Becauſe that as *Chriſt* was *thereabouts* crucified, and put to open ſhame; ſo *over* that place his glorious Throne ſhould be erected in the *Air*, when he ſhall appear in *Judgment*, to manifeſt his *Majeſty* and *Glory*. For it is meet that *Chriſt* ſhould in that place judg the World with righteous Judgment, where he himſelf was *unjuſtly* jndged and condemned.

1. Becauſe that ſeeing the Angels ſhall be ſent *to gather together the Elect from the four winds, from one end of Heaven to the other*;

1 Theſ. 4. 17. Joel 3. 1, 2. & v. 11. 12. 2 Chron. 20. 29. Near this Valley was Mount *Moriah*, where *Abraham* ſacrificed *Iſaac*, Gen. 22. *Jacob* ſaw Angels aſcending and deſcending on a ladder, Gen. 28. the Angel put up his ſword, and fire from Heaven burnt up the ſacrifice in *Araunah's* floor. 2 Sam. 24. *Solomon* builded the Temple, 2 Chron. 3. 1. Chriſt preached the Goſpel, ſuffered his paſſion, and entred into his glory. Carth. in Gen. 28.

other; it is most probable, that the *place whither* they shall be gathered to, shall be near *Jerusalem*, and the *Valley of Jehosaphat*; which [1] *Cosmographers* describe to be in the midst of the superficies of the Earth; if the *termini à quibus* be the four parts of the World, the *terminus ad quem* must be about the Centre.

4. Because the *Angels* told the Disciples, that as they saw *Christ* ascend from Mount *Olivet*, which is over the *Valley of Jerusalem*, so shall he in like *manner* come down from Heaven. This is the opinion of *Aquinas*, and all the Schoolmen, except *Lombard* and *Alexander Hales*.

5. Lastly, When *Christ* is set in his glorious *Throne*, and all the *many thousands* of his *Saints* and *Angels*, shining more *bright* than so many *Suns* in glory, sitting about him; and the Body of *Christ* in glory and brightness surpassing them all: The Reprobates being separate and remaining *beneath* upon the earth (for *the right Hand* signifies a *Blessed*, the *left Hand a cursed* estate) *Christ* will first pronounce the sentence of *Absolution*, and bliss upon the *Elect*; First, because he will thereby *increase* the *grief* of the *Reprobate* that shall hear it. Secondly, to shew himself more prone to *Mercy* than to *Judgment*. And that from his *Throne of Majesty* in the *Air*, he shall (in the sight and hearing of all the World) pronounce unto his *Elect*, *Come ye blessed of my Father, inherit the King-*

[1] The Sea beyond *Jordan* towards *Tyrus*, cutteth the midst of the World. And *Ezech.* saith of *Jerusalem*, In medio gentium posui eam. That from *Sion*, as from a Center, the Law should be published to all Nations, and there all Nations shall be judged according to the Law. Rom. 2. 12. Acts 1. 11. Richard. de Villa nova. Tho. in 1. Sent. dist. 47. 18. Mat. 15. 31. Jude 14. Apoc. 20. 11, 12. Mat. 19. 28. Hill. in Con. 18. Ans. in Mat. c. 25. Psal. 145. 9. Isa. 28. 21.

Kingdom prepared for you from the beginning of the world, &c.

Come ye] Here is our bleſſed *union* with *Chriſt*, and by *him* with the whole *Trinity.*

Bleſſed] Here is our abſolution from all ſins, and our plenary endowment with all *Grace* and *Happineſs.*

Of my Father] Here is the *Author*, from whom by *Chriſt* proceeds our *felicity.*

Inherit] Here is our *Adoption.*

The Kingdom] Behold our *Birth-right*, in poſſeſſion.

Prepared] See God's Fatherly care for his choſen.

From the foundation of the world] O the free, eternal, unchangeable *Election* of God!

How much are thoſe Souls bound to love God, who of his meer good will and pleaſure choſe and loved them, before they had *done either good or evil.*

For I was hungry, &c.] O *the goodneſs of Chriſt*, who takes notice of all the *Good works* of his Children to reward them! How great is his love to poor Chriſtians, who takes every work of mercy done to them for his ſake, as if it had been done to himſelf: *Come ye to me*, in *whom* ye have *believed*, *before ye ſaw me*, and whom ye have loved and ſought for with ſo much *devotion*, and through ſo many *tribulations*: *Come* now, from *labour* to *reſt*; from *diſgrace*, to *glory*; from the jaws of *Death*, to the joys of eternal *Life*;

Ad pœnas tardus Deus eſt, ad præmia velox. Mat. 25. 34.

Rom. 9. 3.

John 20. 29. 1 Pet. 1. 8.

Matth.5.11 For my ſake ye have been *railed* upon, *reviled* and *curſed*. But *now* it ſhall appear,
Pſal.27.10. to all thoſe curſed *Eſau*'s, that you are the
Mat.19.29. true *Jacob*'s, that ſhall receive your *heavenly Father's bleſſing*; and bleſſed ſhall you be. Your *Fathers*, *Mothers*, and *neareſt kindred* forſook, and caſt you off, for my *Truths ſake* which you maintained; but now *my Father* will be unto you a *Father*, and you ſhall be his *Sons* and *Daughters* for ever.
John 20.17. You were caſt out of your *lands* and *li-*
2 Cor. 6.18. *vings*, and *forſook all for my ſake and the Goſpels*; but that it may appear that you have not *loſt* your *gain*, but *gained* by your *loſs*: inſtead of an *earthly inheritance* and poſſeſſion, you ſhall poſſeſs with me the inheritance of my *heavenly Kingdom*; where you ſhall be for love, *Sons*; for *birth-right*, *Heirs*; for *dignity*, *Kings*; for *holineſs*, *Prieſts*; and you may be bold to enter into the *poſſeſſion* thereof *now*, becauſe my *Father* prepared and kept it for you ever ſince the *firſt foundation of the world was laid*.

Immediately after this ſentence of *abſolution* and *benediction*, every one receiv-
2 Tim. 4.8. eth his *Crown*, which *Chriſt* the *Righteous*
1 Pet. 5. 4. *Judg*, puts upon their heads, as the re-
Apoc. 4. 5. ward which he hath promiſed of his *grace* and *mercy*, unto the *Faith* and *good works* of all them that *loved his appearing*.
Apoc.4.10. Then every one taking his *Crown* from his *head*, ſhall lay it down (as it were) at the *feet of Chriſt*; And proſtrating themſelves, ſhall with one *heart and voice*, in an heavenly ſort and conſort, ſay: *Praiſe*

and

and Honour, and Glory, and Power, and Thanks be unto thee, O bleſſed Lamb, who ſitteſt upon the Throne, waſt kil'led, and haſt redeemed us to God by thy blood, out of every Kindred and Tongue, and People, and Nation, and haſt made us unto our God, Kings and Prieſts, to reign with thee in thy Kingdom for evermore. Amen.

Then ſhall they ſit in their *Thrones* and *Orders*, as *Judges* of the *Reprobates*, and evil *Angels*, by *approving*, and *giving teſtimony* to the righteous ſentence and judgment of *Chriſt* the *ſupreme Judg*. 1 Cor. 1. 2, &c. Mat. 13. 13.

After the pronouncing of the *Reprobates* ſentence of condemnation, *Chriſt* will perform two ſolemn *Actions*.

1. *The preſenting of all the Elect unto his Father, Behold, O Righteous Father, theſe are they whom thou gaveſt me. I have kept them, and none of them is loſt. I gave them thy word, and they believed it, and the world hated them, becauſe they were not of the world, even as I am not of the world. And now Father, I will that thoſe whom thou haſt given me, be with me where I am; that they may behold my glory, which thou haſt given me; and that I may be in them, and they in me, that they may be made perfect in one: that the world may know that thou haſt ſent me; and that thou haſt loved them, as thou haſt loved me.* John 17. 11, 14, 23, 24. John 12. 16.

2, Chriſt ſhall deliver up the Kingdom to God, even the *Father*, that is, ſhall ceaſe to execute his *office of Mediatorſhip*, whereby as he is *King*, *Prieſt*, *Prophet*, and 1 Cor. 15. 24

ſupreme Head of the Church, he ſuppreſſed his *Enemies*, and ruled his *faithful People* by his Spirit, Word, and Sacraments. So that his *Kingdom of Grace* over his Church in this World ceaſing; he ſhall rule immediately as he is God, equal with the *Father* and the *H. Ghoſt*, in his *Kingdom of Glory* for evermore. Not that the dignity of his Manhood ſhall be any thing diminiſhed; but that the glory of his Godhead ſhall be more manifeſted; ſo that as he is God, he ſhall from henceforth in *all fulneſs*, without all external means, rule *all in all*.

From this *Tribunal ſeat*, Chriſt ſhall ariſe, and with all his glorious company of *Elect*, *Angels* and *Saints*, he ſhall go up *triumphantly* in order and array, unto *the Heaven* of Heavens, with ſuch an heavenly noiſe and muſick, that now may that ſong of *David* be truly verified, *God is gone up with a triumph, the Lord with the ſound of a trumpet. Sing praiſes to God, ſing praiſes, ſing praiſes unto our King, ſing praiſes: for God is King of all the earth, he is greatly to be exalted.* And that Marriage-ſong of *John*, *Let us be glad and rejoyce, and give honour to him: for the marriage of the Lamb is come, and his wife hath made her ſelf ready. Allelujah; for the Lord God omnipotent reigneth.*

Pſalm 47.5, 6, 7, 8.

The third and laſt degree of the bleſſed eſtate of Regenerated Man after Death, begins after the pronouncing of the Sentence, and laſteth eternally without all end.

Medi-

Meditations of the bleſſed eſtate of the Regenerate Man *in Heaven, after he hath received the ſentence of* Abſolution, *before the Tribunal Seat of Chriſt, at the laſt day of Judgment.*

HEre my Meditation dazleth, and my Pen falleth of my hand; the one being not able to conceive, nor the other to deſcribe that moſt excellent bliſs and eternal weight of glory (whereof *all the afflictions of this preſent life are not worthy*) which all the Elect ſhall with the bleſſed Trinity enjoy from that time that they ſhall be received with Chriſt as joint heirs into that everlaſting Kingdom of Joy. 2 Cor. 4.17. Rom. 8. 8. Rom. 8.17.

Notwithſtanding, we may take a ſcantling thereof, thus:

The Holy Scriptures ſet forth (to our capacity) the glory of our eternal and heavenly life after Death, in four reſpects.

1. Of the Place.
2. The Object.
3. Of the Prerogatives of the Elect there.
4. Of the effects of the Prerogatives.

1. *Of the Place.*

THE place is the [1] *Heaven of heavens*, or the [2] *third Heaven* called *Paradiſe*, whither Chriſt (in his humane Nature aſcended *far above all viſible Heavens. The* Bridegroom's *Chamber*, which by the firmament, as by an *azured curtain* ſpangled with [1] 1 Kings 8. [2] 2 Cor. 12. 24. Pſalm 19.5. Mat. 25.10.

with glittering *Stars*, and glorious *Planets* is hid, that we cannot behold it with theſe corruptible Eyes of Fleſh: The *Holy Ghoſt* (framing himſelf to our weakneſs) deſcribes the glory of that place, (which no man can eſtimate) by ſuch things as are moſt precious in the eſtimation of man. And therefore likeneth it to a great and a holy City, named the *heavenly Jeruſalem*, where *only God and his people (who are ſaved and written in the Lamb's book) do inhabit; all built of pure Gold, like unto clear Glaſs, or Cryſtal: the walls of Jaſper-ſtone, the foundation of the walls, with twelve manner of precious ſtones, having twelve gates, each built of one pearl: three gates towards each of the four corners of the world; and at each gate an Angel,* (ſo many Porters) *that no unclean thing ſhould enter into it. It is four-ſquare, therefore perfect; the length, the breadth, and height of it are equal,* 12000 *furlongs every way; therefore glorious and ſpacious: Through the midſt of her ſtreets ever runneth the pure River of the water of Life, as clear as Cryſtal; therefore wholſom. And of either ſide the River is the Tree of Life, ever growing; which beareth twelve manner of fruits, and gives fruits every month; therefore fruitful. And the leaves of the Tree is health to the Nations; therefore healthy.* There is therfore no place ſo glorious by Creation; ſo beautiful with delectation; ſo rich in poſſeſſion; ſo comfortable for

Apoc. 21. 2, &c.
Verſe 24. & 27.
Verſe 18.
Verſe 11.
Verſe 9, 20.
Verſe 21.
Verſe 12. 13.
Verſe 27.
Verſe 16.
Apoc. 11.

habi-

habitation. For there the King is Christ; the Law is love, the Honour verity, the Peace felicity, the Life eternity. There is Light without darkneſs, Mirth without ſadneſs, Health without ſickneſs, Wealth without want, Credit without diſgrace, Beauty without blemiſh, Eaſe without labour, Riches without ruſt, Bleſſedneſs without miſery, and Conſolation that never knows end. How truly may we cry out (with *David*) of this *City, Glorious things are ſpoken of thee, O thou City of God*, and yet all theſe things ſpoken are but according to the weakneſs of our capacity. For Heaven exceedeth all this in glory, ſo far, as that no tongue is able to expreſs, nor heart of man to conceive the glory thereof, as witneſſeth St. *Paul*, who was in it, and ſaw it. O let us not then dote ſo much upon theſe *wooden Cottages*, and houſes *of mouldring clay*, which are but tents of ungodlineſs, and habitations of Sinners; but let us look rather, and long for *this heavenly City, whoſe builder and maker is God, which he (who is not aſhamed to be called our God) hath prepared for us.*

Pſalm 87.3.

2 Cor. 12.
1 Cor. 2. 5.

Heb. 11. 10.
Heb. 11. 6.

2. *Of the Object.*

THE bliſsful and glorious object of all *intellectual and reaſonable* Creatures in Heaven, is the *Godhead, in Trinity of perſons*, without which, there is neither *joy*, nor *felicity*, but the very *fulneſs of joy* conſiſteth in *enjoying* the ſame.

This *Object* we ſhall enjoy two ways:

1. By a *Beatifical viſion of God.*

2. By poſſeſſing an *immediate communion* with this Divine Nature.

The [1] *beatifical viſion* of God is that only that can content the infinite mind of man. [2] For every thing tendeth to its center; God is the center of the Soul: therefore (like *Noah's Dove*) ſhe cannot reſt nor joy, till ſhe return and enjoy him.

All that God beſtowed upon *Moſes*, could not ſatisfie his mind, unleſs he might *ſee the face of God.* Therefore the whole Church prayeth ſo earneſtly: *God be merciful unto us, and cauſe his face to ſhine upon us.* When *Paul* once had ſeen this *bleſſed ſight*, he (ever after) counted all the riches, and glory of the World (in reſpect of it) to be but *dung*: and all his life after was but *ſighing* out, *Cupio diſſolvi, I deſire to be diſſolved, and to be with Chriſt*, And *Chriſt* prayeth for all his Elect in his laſt prayer: that they might obtain *this bleſſed viſion*; *Father, I will that they which thou haſt given me be,* (Where?) *even where I am:* to what end?) *that they may behold that my glory*, &c. If *Moſes*'s face did ſo ſhine when he had been with God but forty days, and ſeen but his *back-parts*: How ſhall we ſhine, when we ſhall ſee him face to face for ever? *and know him as we are known, and as he is?* Then ſhall the Soul no longer be termed *Marah, bitterneſs*, but *Naomi, beautifulneſs*: for the Lord ſhall turn this *ſhort*

bitterneſs

[1] Viſio Dei beatifica ſola eſt ſummum bonum noſtrum. Aug. l. de Trin. c. 13.

[2] Feciſti nos domine ad te, inquietum igitur eſt cor noſtrum, nonec requieſcat in te. Aug. Cauſ. 1. cap. 1. &c.

Exod. 32. 13. Pſalm 67. 1. & 80. 1. Phil. 3. 1, 11.

Phil. 1. 23.

Joh. 17. 14.

Exod. 34. 10. Exod 33. 31. 1 Cor. 13. 12.

2 Cor. 3, 18. 1 John 3. 2.

bitterneſs to *eternal* beauty and bleſſedneſs, *Ruth* 1. 20.

The ſecond means to enjoy this object, is by having an *Immediate* and an *eternal Communion* with God in Heaven. This we have, firſt by being (as members of Chriſt) united to his *Manhood*, and by the *Manhood* (perſonally united to the *Word*) we are united to him, as he is God: and (by his Godhead) to the *whole Trinity*. Reprobates at the laſt day ſhall ſee God (as a *juſt Judg*) to puniſh them; but (for lack of this Communion) they ſhall have neither grace with him, nor *glory* from him. For want of this Communion, the Devils (when they ſaw Chriſt) cryed out, *Quid nobis tecum? What have we to do with thee, O Son of the moſt high God?* but (by virtue of this Communion) the *penitent ſoul* may boldly go and ſay unto *Chriſt*, (as *Ruth* unto *Boaz*:) *Spread, O Chriſt, the wing of the garment of thy mercy over thine Handmaid; for thou art my kinſman.* This *Communion* God promiſed *Abraham*, when he gave himſelf for his great reward; And *Chriſt* prayeth for his whole Church to obtain it. This Communion Saint *Paul* expreſſeth in one word, ſaying, *That God ſhall be all in all unto us.* Indeed God is now all in all unto us; but by means, and in a ſmall meaſure. But in Heaven, God himſelf immediately (in fulneſs of meaſure, without all means) will be unto us all *the good things*, that our ſouls and bodies can wiſh or deſire. *He himſelf*

Matth. 8. 15.

Ruth 3. 9.

John 17. 20, 21.

1 Cor. 17. 28.

self will be *salvation and joy to our ſouls, life and health to our bodies, beauty to our eyes, muſick to our ears, honey to our mouths, perfumes to our noſtrils, meat to our bellies, light to our underſtanding, contentment to our wills, and delight to our hearts*; And what can be lacking where God himſelf will be the *ſoul of our ſouls?* Yea, all the ſtrength, wit, pleaſures, virtues, colours, beauties, harmony, and goodneſs, that are in men, beaſts, fiſhes, fowls, trees, and all creatures, are nothing but ſparkles of thoſe things, which are in infinite perfection in God. And in *him* we ſhall enjoy them in a far *more perfect* and bleſſed manner. *He himſelf* will then ſupply our uſe; nay, the beſt creatures (which ſerve us now) ſhall not have the honour to ſerve us then. There will be *no need of the Sun, nor of the Moon to ſhine in that City, for the glory of God doth lighten it.*

Anima animæ erit Deus. Bern. Non poteſt ſummus rerum conditor in ſe non habere quæ rebus à ſe conditis dedit: quemadmodum ſol aſtris, Hugo. l. 5. de anima, c. 15.

Apoc. 21. 23.

No more will there be any need, or uſe of any *creatures*, when we ſhall enjoy the *Creator* himſelf.

When therefore we behold any thing that is excellent in any creatures, let us ſay to our ſelves, how much more excellent is he, who gave them this excellency? When we behold the wiſdom of *men* who over-rule creatures ſtronger than themſelves; *out-run* the Sun and Moon in diſcourſe, preſcribing many years before, in what courſe they ſhall be *eclipſed*, let us ſay to our ſelves, how admirable is the Wiſdom of God, who made men

Seneca de beneficiis, l. 2. c 19.

men ſo wiſe! when we conſider the ſtrength of *Whales* and *Elephants*, the tempeſt of *Winds*, and terrour of *Thunder*, let us ſay to our ſelves, *how ſtrong*, how *mighty*, how *terrible* is that God that makes theſe mighty and fearful Creatures! when we taſte things that are delicately *ſweet*, let us ſay to our ſelves, O how *ſweet* is that God, from whom all theſe creatures have received their *ſweetneſs!* when we behold the admirable colours, which are in *Flowers* and *Birds*, and the lovely beauty of *Women*, let us ſay, how fair is that God, that made theſe ſo fair!

And if our loving God hath thus provided us ſo many excellent delights, for our paſſage through this *Bochin*, or valley of tears, what are thoſe pleaſures which he hath prepared for us, when we ſhall enter into the *Palace* of our *Maſter's joy!* How ſhall our ſouls be there raviſhed with the love of ſo *lovely* a God! So glorious is the object of *heavenly Saints*; So amiable is the ſight of our *glorious Saviour*. Judges 2.5.

3. *Of the Prerogatives which the Elect ſhall enjoy in Heaven.*

BY reaſon of this Communion with God, the *Elect* in Heaven ſhall have four ſuper-excellent *Prerogatives*.

1. They ſhall have the *Kingdom of Heaven* for their inheritance: and they ſhall be free Denizens of the *heavenly Jeruſalem*. St. *Paul* (by being a free Citizen of *Rome*, eſcaped Matth. 23. 1 Pet. 1. 4. Eph. 2. 19. Heb. 12. 20. Acts 22. 26.

escaped whipping; but they who are once *free Citizens* of the heavenly Jerusalem, shall ever be freed from the whips of eternal torments. For this freedom was bought for us, not with a great sum of money, but with the *precious blood* of the Son of God.

Acts 21.28. 1 Pet. 1.18.

2. They shall be all *Kings* and *Priests*, *spiritual* Kings to reign with CHRIST, and to triumph over Satan, the World, the Reprobates; and *spiritual* Priests to offer unto God the spiritual sacrifice of *Praise* and *Thanksgiving* for evermore. And therefore they are said to wear both Crowns and Robes. Oh what a comfort is this to *poor Parents*, that have many Children! If they breed them up in the fear of God, and to be true Christians; then are they Parents to so many *Kings* and *Priests*.

Apoc. 5.10. 1 Pet. 2 9. Rom. 16 10. 1 Pet. 2.5. Heb. 13, 15.

3. Their bodies shall *shine* as the brightness of the *Sun* in the Firmament, like the glorious body of Christ, which shined *brighter* than the Sun at Noon, when it appeared to Saint *Paul*. A glimps of which glorious brightness appeared in the body of *Moses* and *Elias*, transfigured with our Lord in the holy Mount. Therefore (saith the Apostle) it shall rise a *glorious body*, yea, a *spiritual body*; not in *substance*, but in *quality*; preserved by *spiritual means*, and having (as an Angel) agility to ascend or descend. O what an honour is it, that our bodies (falling more *vile* than a carrion) should thus arise in *glory*

Mat. 13. 43. Phil. 3.2, 1. Acts 12.15. Luke 2. 13. Mark 9. 3. 1 Cor. 15. 43. v. 44. 1 Thess. 4. 1.

glory, like unto the body of the *Son of God*!

4. Laſtly, they (together with all the holy Angels) *there*, keep (without any labour to diſtract them) *a perpetual Sabbath*, to the glory, honour, and praiſe of the aye bleſſed *Trinity*, for the *creating*, *redeeming*, and *ſanctifying* of the Church: And for his Power, Wiſdom, Juſtice, Mercy, and goodneſs in the *Government* of Heaven and Earth. When thou heareſt a ſweet conſort of *Muſick*, meditate how happy thou ſhalt be, when (with the Quire of heavenly Angels and Saints) thou ſhalt ſing a part in that ſpiritual *Hallelujah*, in that *eternal bleſſed Sabbath*; where there ſhall be ſuch variety of pleaſures, and *ſatiety* of joys, as neither know *tediouſneſs* in doing, nor *end* in delighting.

4. *Of the effects of theſe Prerogatives.*

From theſe Prerogatives there will ariſe to the Elect in Heaven, five notable Effects.

1. THey ſhall *know* God with a perfect *knowledg*, ſo far as Creatures can poſſibly comprehend the *Creatour*. For there we ſhall ſee, the *Word*, the *Creatour*; and in the *Word*, all *creatures* that by the *Word* were created; ſo that we ſhall not need to learn (of the things which were made) the knowledg of *him* by whom all things were *made*. The *excel-*

1 Cor. 1. 10. Aug. ſoliloq. cap. 16. Nihil notum in terra, nihil ignotum in cœlo.

excellenteſt creatures in this life are but as a *dark veil*, drawn betwixt God and us: but when this veil ſhall be drawn aſide, then ſhall we ſee God *face to face*, and *know him as we are known*.

1 Cor. 13. 12. 2 Cor. 3. 16. Res veræ ſuntin mundo inviſibili, in mundo viſibili umbra rerum; Herm.

We ſhall know the power of the *Father*, the wiſdom of the *Son*, the grace of the *H. Ghoſt*, and the inviſible nature of the bleſſed *Trinity*. And in him we ſhall know not only *all our friends*, (who died in the faith of Chriſt) but alſo all the faithful that ever were, or ſhall be. For,

Luke 13. 28. 1. Chriſt tells the *Jews*, that they ſhall ſee *Abraham, Iſaac and Jacob, and all the Prophets, in the Kingdom of God*; therefore we ſhall know them.

Gen. 2. 25. 2. *Adam* in his innocency knew *Eve* to be *bone* of his *bone*, and *fleſh* of his *fleſh*, as ſoon as he awaked; Much more then ſhall we know our kindred; when we ſhall awake perfected and glorified in the Reſurrection.

Mat. 27. 1. 3. The Apoſtles knew *Chriſt* after his reſurrection, and the *Saints which roſe with him, and appeared in the holy City*.

Matth. 17. 4. 4. *Peter, James* and *John* knew *Moſes* and *Elias* in the transfiguration; how much more ſhall we know one another, when we ſhall be all glorified?

Luke 16. 28. 5. *Dives* knew *Lazarus* in *Abraham's boſom*; much more ſhall the Elect know one another in Heaven.

Mat 19. 28. 6. Chriſt ſaith, that the twelve *Apoſtles* ſhall ſit upon twelve *Thrones* to *judg* (at that day) the *twelve Tribes*; therefore they

ſhall

shall be known, and consequently the rest of the Saints.

7. Saint *Paul* saith, that at that day *we shall know as we are known of God*; and *Augustin* (out of this place) comforteth a Widow, assuring her, that as in this life she saw her Husband with external eyes, so in the life to come, she should know his heart, and what were all his thoughts and imaginations. Then Husbands and Wives look to your actions and thoughts, *For all shall be made manifest one day.* See 1 *Cor.* 4 5. 1 Cor. 6. 2. 1 Cor. 13. 12. Aug. ad Italiam viduam. Epist. 6.

8. The faithful in the Old Testament are said to be gathered to their *Fathers*; therefore the knowledg of our Friends remains. Gen. 25. 35. 2 Reg. 22.

7. *Love never faileth away*; therefore knowledg, the ground thereof, remains in another life. 1 Cor. 13. 3.

10. Because the last day shall be a *declaration of the just judgments of God*, when he shall reward every man according to his works; and if every mans works be brought to light, much more the *worker*. And if wicked men shall account for every *idle word*, much more shall the idle speakers themselves be known. And if the person be not known, in vain are the works made manifest. Therefore (saith the Apostle) *Every man shall appear to account for the work that he hath done in his body*, &c. See *Wisdom*, Chapter 5. verse 1. Rom. 2. 5. Apoc. 22. 12. Eccl. 11. 16. Rom. 2. 12. Mat. 12. 36.

Though the respect of diversities of degrees and calling in *Magistracy*, *Ministry*, and 2 Cor. 5. 10.

1 Cor. 15. 24, 28.

and *Oeconomy* shall cease; yea, Christ shall then cease to rule, as he is *Mediator*; and rule all in all, as he is God, equal with the Father and the Holy Ghost.

1 Cor. 13. 11.

The greatest *knowledg* that men can attain unto in this *life*, comes as far short of the *knowledg* which we shall have in *Heaven*, as the knowledg of a *child* that cannot yet speak plain, is to the knowledg of the greatest *Philosopher* in the World. They who thirst for *Knowledg*, let them long be Students of this *University*.

Lumen est umbra Dei, & Deus est lumen luminis. Plato, Poli. 6.

For all the light by which we know any thing in this World, is nothing but the very *shadow of God*; but when we shall know God in Heaven, we shall (in him) know the manner of the work of the *Creation*, the *mysteries* of the work of our *Redemption*; yea, so much knowledg as a Creature can possibly conceive and comprehend of the *Creator*, and his works. But whilst we are in this life, we may say with *Job*, *How little a portion hear we of him?*

Job 26. 14. Eccles. 2. 32.

And assure our selves with *Syracides*, that, *There are greater things than these be, and that we have seen but a few of God's works.*

2. They shall love God with *a perfect* and *absolute love*, as possibly a creature can do. The manner of loving God, is to love him for himself; the *measure* is to love him *without measure*. For in this life (*knowing God but in part*) we *love* him but *in part*; but when the Elect in Heaven shall *fully* know God, then they will *perfectly*

fully love God. And for the infinite causes of love (which they shall know to be in him) they shall be infinitely ravished with the love of him.

3. They shall be *filled* with all manner of *divine pleasure*. *At thy right hand* (saith *David*) *there are pleasures for evermore*; Yea, *They shall drink* (saith he) *out of the rivers of pleasures*. For assoon as the Soul is admitted into the *actual fruition* of the *beatifical* Essence of God; she hath all the goodness, beauty, glory, and perfection of all Creatures (in all the World) *united together*, and at *once* presented unto her in the sight of God. If any be in love; there they shall enjoy that which is *more amiable*. If any delight in *fairness*, the fairest beauty is but a *dusty shadow* to that; he that delights in *pleasures*, shall there find infinite *varieties*, without either interuption of *grief* or distraction of *pain*; he that loveth *honour* shall there enjoy it, without the disgrace of *cankered envy*; he that loveth *treasure*, shall there possess it, and never be *beguiled* of it. There they *shall have knowledg* void of all *ignorance*; *health* that no *sickness* shall *impair*; and *life* that no *death* can *determine*. In a word, look how far this *wide world* surpasseth for *light pleasures*, and *comforts*, the dark and narrow *womb* wherein thou wast conceived a *child*; so much doth the *world to come* exceed in *joys*, *solace*, and *consolation*, this present World. How *happy* then shall we be, when this life is *changed*, and we thither *translated*?

Psal. 16.11.
Psal. 36.8.

4 They

Psalm 16.1. 4. They shall be repleniſhed with an *unſpeakable* joy; *In thy preſence* ſaith *David*) *is the fulneſs of joy.* And this joy ſhall ariſe chiefly from the *viſion* of God, and *partly* from the ſight of all the holy *Angels*, and bleſſed *Souls* of juſt and perfect men, who are in bliſs and glory with him.

Heb. 12. 24. But eſpecially from the bliſsful ſight of Jeſus, The *Mediator* of the *New Teſtament*, our *Emmanuel*, God and Man. His

1 Reg. 1. 40. ſight will be the chief cauſe of our bliſs and joy. If the *Iſraelites in Jeruſalem ſo ſhouted for joy, that the earth rang again, to ſee* Solomon *crowned*, how ſhall the Elect rejoyce in Heaven, to ſee Chriſt (the true

Luke 1. 44. *Solomon*) adorned with glory? If *John*

John 17. 22. *Baptiſt* at his preſence did *leap in his Mothers womb for joy*, how ſhall we exult for joy, when he will be not only *with us*, but *in us* in heaven? if the *wiſe men* rejoyced

Matth. 2. 10. ſo greatly to find him a *Babe lying in a manger*, how great ſhall the joy of the *Elect* be, to ſee him ſit (as a King) in his *celeſtial Throne?* If *Simeon* was glad to ſee him

Luke 3. 18. Luke 2. 40. an *Infant* in the *Temple*, preſented by the hands of the *Prieſts*, how great ſhall our joy be, to ſee him a *King*, ruling all things at the *right hand* of his *Father?* If *Joſeph* and *Mary* were ſo joyful to find him in the midſt of the *Doctors*, in the *Temple*, how glad ſhall our Souls be, to ſee him ſitting as a *Lord* among *Angels* in Heaven? This is that joy of our Maſter, which (as the Apoſtle ſaith) *the Eye hath not ſeen, the Ear hath not heard, nor the*

Facilius dicere poſſumus, quid ibi non ſit quam quid ibi ſit. Aug. de ſym. lib. 7.

1 Cor. 2. 9. Mat. 25. 21.

heart

heart of man cannot conceive; which because it cannot enter into *us*, we shall enter into it.

5. Lastly, they shall enjoy this blissful and glorious estate for *evermore*. Therefore it is termed *everlasting life*; and Christ saith, *that our joy no man shall take from us*. John 16.22. All other joys (be they never so great) have an end. *Ahasuerus*'s feast lasted Hest. 1. 3. an hundred and eighty days; but he and it and all his joys are gone. For mortal man to be *assumed* to heavenly glory, to be *associated* to *Angels*, to be *satisfied* with all delights and joys, (but for a time) were much; but to enjoy them *for ever* without intermission or end, who can *hear* it, and not admire it? who can *muse* of it, and not be *amazed* at it? All the Saints of Christ (as soon as they felt once but a true taste of these eternal *joys*) counted all the *riches* and *pleasures* of this Phil. 3. 8. life to be but *loss* and *dung*, in respect of that. And therefore (with unceasant prayers, fastings, alms-deeds, tears, faith, and good life) they laboured to ascertain themselves of this eternal life; and (for Acts 2 28. the love thereof) they willingly either sold, or parted with all their earthly goods and possessions.

Christ calleth all *Christians Merchants*, Luke 19. And eternal life, a *precious Pearl*, which a wise Merchant will purchase though it cost him *all that he hath*, Matth. 13. Plutarch. Apoph. Regum.

Alexander hearing the report of the *great* riches

riches of the Eastern Countrey, divided forthwith among his Captains and Souldiers all his Kingdom of *Macedonia*. *Hephestion* asking him what he meant in so doing? *Alexander* answered, That he prefer'd the riches of *India* (whereof he hoped shortly to be master) before all that his Father *Philip* had left him in *Macedonia*. And should not Christians then prefer the *eternal riches of Heaven*, so *greatly* renowned (which they shall enjoy e're long) before the corruptible trash of the Earth, which lasts but for a season?

Heb. 11. 10, 15, 16. *Abraham* and *Sarah* left their *own* Country and possession, to *look for a City, whose builder and maker is God*; and therefore bought no land, but only a place of burial. *David* preferred *one day* in this place, before a thousand elsewhere; yea, *to be a Door-keeper in the House of God, rather than to dwell in the richest Tabernacles of wickedness.* *Elias* earnestly besought the Lord, to receive his Soul into his Kingdom, and went willingly (though in a *fiery Chariot*) thither. Saint *Paul* (having once seen Heaven) continually *desired to be dissolved, that he might be with Christ.* Saint *Peter* (having espied but a glimps of that eternal glory in the Mount) wished that he might dwell there all the days of his life; saying, *Master, it is good for us to be here.* How much better doth *Peter* now think it to be in *Heaven* it self? *Christ* (a little before his death) prayeth his Father *to receive him into that excellent*

Psal. 48. 10. 1 King. 19. 4.

1 King. 2. 15. Phil 1. 23.

Matth. 17. 4.

John 17. 5.

Glory

Glory. And the Apostle witnesseth, that (*for the joy which was set before him*) *he endured the Cross, and despised the shame.* If a Man did but once see these *joys* (if it were possible) he would endure a hundred *deaths* to *enjoy* that happiness but *one* day. Heb. 12. 2.

Saint *Augustine* saith, That he would be content *to endure the torments of Hell to gain this joy rather than to lose it.* *Ignatius* (St. *Paul's* Scholar) being threatned (as he was going to suffer) with the cruelty of Torments, answered with great courage of Faith; *Fire, Gallows, Beasts, breaking of my bones, quartering of my members, crushing of my body, all the torments of the Devil together, let them come upon me, so I may enjoy my Lord Jesus and his Kingdom.* The like constancy shewed *Polycarp*, who could not by any terrours of any kind of death be moved to deny Christ in the least measure. With the like resolution answered *Basil* his Persecutors, when they would terrifie him with death; *I will never* (said he) *fear Death, which can do no more than restore me to him that made me.* If *Ruth* left her own Countrey, and followed *Naomi* her Mother-in-law to go and dwell with her in the Land of *Canaan* (which was but a type of Heaven) only upon the fame which she heard of the *God of Israel*, (though she had no promise of any *portion* therein) how shouldst thou follow thy *holy Mother the Church*, to go unto Christ, into the heavenly *Canaan*; wherein Serm. 31. de Sanctis. Hieron. in Catalog. Iren. l. 3. contra Valent. Euseb. l. 14. cap. 6. Nazian. de vit. Basil. Ruth 1. 16.

wherein God hath given thee an *eternal inheritance assured* by an holy Covenant, made in the word of God, *signed* with *the blood* of his Son, and *sealed* with his *Spirit* and Sacraments; This shall be thine *eternal happiness* in the Kingdom of Heaven where thy life shall be a Communion with the *blessed Trinity*; the joy, the presence of the Lamb; thy *exercises*, singing; thy ditty, *Hallelujah*; thy *consorts*, Saints and Angels; where youth flourisheth that never waxeth *old*; *beauty* lasteth, that never *fadeth*; Love aboundeth, that never *cooleth*; *Health* continueth that never *slacketh*; and *life* remaineth, that never *endeth*.

Meditations directing a Christian how to apply to him without delay, the aforesaid knowledg of God and himself.

THou seest therefore, *O Man*, how *wretched* and *cursed* thy state is, by *corruption* of nature, without Christ; insomuch, that whereas the Scriptures do liken wicked men unto *Lions*, *Bears*, *Bulls*, *Horses*, *Dogs*, and such like salvage Creatures in their lives; it is certain that the condition of an *unregenerate* man, is in his death more vile than a *Dog*, or the filthiest Creature in the World. For the *beast* (being made but for Man's use) when he dieth, endeth all his *miseries* with *his death*. But Man (endued with a *reasonable*, and *an immortal soul*, made after God's *image*, to serve God) when he ends

ends the miseries of this life, must *account* for all his misdeeds, and begin to endure those miseries that *never* shall know end. No creature but man is liable to yield at his death an account for his death. The brute creatures, *not having reason*, shall not be required to make any account for their *deeds*; and *good Angels*, though they *have reason*, yet shall they yield *no account* because they *have no sin*. And as for evil *Angels*, they are without all *hope*, already *condemned*, so that they need not make any further accounts; *man* only in *his death* must be God's *accountant* for his *life*.

On the other side thou seest (*O man*) how *happy* and blessed thy state is, being truly *reconciled* unto God in *Christ*, in that (through the restauration of *God's Image*, and thy restitution into thy *sovereignty* over other creatures) thou art in this life *little inferior* to the *Angels*; and shalt be in the life to come equal to the *Angels*. Yea, in respect of thy nature, exalted by a *personal union* to the *Son* of *God*, and by him to the glory of the *Trinity* superior to the *Angels*; a *Fellow-Brother* with Angels, in spiritual Grace, and everlasting Glory.

Thou hast seen how glorious and perfect God is, and how that all thy chief *bliss* and *happiness* consisteth in having an eternal *Communion* with his Majesty.

Now therefore (O impenitent sinner) in the bowels of *Christ Jesus* I intreat thee, nay, I conjure thee as thou tendereſt thy

own ſalvation, ſeriouſly to conſider with me, how falſe, how vain, how vile are thoſe things, which ſtill retain and chain thee in this wretched and curſed eſtate, wherein thou liveſt, and to hinder thee from the favour of God, and the hope of eternal life and happineſs.

Meditations on the hindrances, which keep back a ſinner from the Practice of Piety.

THoſe *hindrances* are chiefly ſeven.

1. *An ignorant miſtaking of the true meaning of certain places of the holy Scriptures, and ſome other chief grounds of Chriſtian Religion.*

The *Scriptures* miſtaken are theſe,

1. Ezek. 33. 14, 16. *At what time ſoever a ſinner repenteth him of his ſin, I will blot out all,* &c. Hence the carnal Chriſtian gathereth, *that he may repent when he will.* It is true, whenſoever a ſinner doth repent, God will forgive, but the Text ſaith not, that a ſinner may repent whenſoever he will, but when God will give him grace. Many (ſaith the Scripture) when they *would have repented,* were *rejected,* and *could not repent,* though *they ſought it carefully with tears.* What comfort yields this Text to thee, who haſt not repented, nor knoweſt whether thou ſhalt have grace to repent hereafter.

Heb. 12. 17. Luke 13. 24, 27.

2. Matth. 11. 26. *Come unto me all you that labour and are heavy laden, and I will give you reſt.* Hence the *lewdeſt* man collects

lects that *he may come unto Christ when he list*. But he must know, that no Man ever comes to *Christ* but he who (as *Peter* saith) *Having known the way of righteousness hath escaped the pollutions of this world through the knowledg of our Lord and Saviour Jesus Christ*. To come unto Christ is to repent and believe; and this no Man can do, unless his heavenly Father draweth him by his grace. 2 Pet. 2. 20, 22. Isa. 1. 18. John 6. 35. and 6. 44.

3. Rom. 8. 1. *There is no condemnation to them which are in Christ Jesus*. True, but they are such, *who walk not after the flesh*, (as thou dost) *but after the Spirit*, which thou didst never yet resolve to do.

4. 1 Tim. 1. 15. *Christ Jesus came into the world to save sinners*, &c. True, but such sinners, who like St. *Paul*, are converted from their wicked life; not like *thee*, who still continuest in thy *lewdness*. For that *Grace of God, which bringeth salvation unto all men, teacheth us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world*. Tit. 2. 11, 12.

5. Prov. 24. 16. *A just man falleth seven times in a day, and riseth*, &c. *In a day*, is not in the *Text*; Which means not falling into *sin*, but falling into *trouble*, which his malicious *Enemy* plots against the just, and from which God delivers him. And though it meant falling in, and rising out of sin; what is this to thee whose *falls* all Men may see *every day*? but neither God, nor Man, can at any time see thy *rising again* by repentance. Psal. 34. 19.

6. Isa. 64. 6. *All our righteousnes are as filthy rags.* Hence the *carnal* Christian gathers; that, seeing the *best works* of the *best Saints* are no better, then his are *good enough*, and therefore he needs not much grieve, that his devotions are *so imperfect*. But *Isaiah* means not in this place the righteous *works* of the *Regenerate*; as fervent *prayers* in the name of God; charitable *Alms* from the bowels of *mercy*; suffering in the Gospel's defence, the spoil of goods, and spilling of blood, and such works, which Saint *Paul* calls the *fruits of the Spirit*: But the Prophet making an *humble confession* in the name of the Jewish *Church*, when she had faln from God to *Idolatry*, acknowledgeth, that whilst they were by their filthy sins *separated* from God, as *Lepers* are by their infected sores, and polluted cloaths from *Men*, their chiefest *Righteousnes* could not be but *abominable* in his sight. And though our *best works*, compared with *Christ's righteousnes*, are not better than *unclean rags*; yet in *God's* acceptation, for *Christ's* sake, they are called *white rayment*; yea, *pure fine linnen, and shining*; far unlike the *Leopard's spots, and filthy garments*.

Gal. 5. 21.

Apoc. 3. 18. and 19. 8. Jer. 13. 23. Zech. 3. 4.

7. Jam. 3. 2. *In many things we sin all*; True, but God's children *sin not in all things*, as thou dost, without either *bridling* their lusts, or *mortifying* their corruption; and *though the reliques of sin* remain in the dearest Children of God, that they had need daily to cry, *Our Father which art in*

in Heaven, forgive us our treſpaſſes; yet in the *New Teſtament*, none are properly called *Sinners*, but the *unregenerate*; but the *Regenerate* in reſpect of their zealous *endeavour* to ſerve God in unfeigned holineſs are every where called Saints; Inſomuch that St. *John* ſaith, that *whoſoever is born of God ſinneth not*; that is, liveth not in *wilful filthineſs*, ſuffering ſin to reign in him, as thou doſt. Deceive not thy ſelf with the name of a Chriſtian; whoſoever liveth in any cuſtomary groſs ſin, he liveth not in the ſtate of grace. *Let therefore* (ſaith St. *Paul*) *every one that nameth the name of Chriſt depart from iniquity.* The regenerate ſin, but upon frailty; they repent, and God doth pardon; therefore they ſin not to death. The Reprobate ſin malicioufly, ſinfully, and delight therein, ſo that by their good will, ſin ſhall leave them before they leave it. They will not repent, and God will not pardon. Therefore their ſins are mortal (ſaith St. *John*) or rather immortal, as ſaith St. *Paul*, Rom. 2. 5. It is no excuſe therefore to ſay, we are all Sinners. True Chriſtians, thou ſeeſt, are all Saints.

Gal. 1. 15. Rom. 5. 8. John 9. 31.

1 John 3. 9. 1 Joh. 5. 18.

2 Tim. 2. 12. 1 Joh. 5. 16.

8. Luke 23. 43. The Thief converted at the laſt gaſp, was received to *Paradiſe*; What then? If I may but have time to ſay when I am dying, *Lord, have mercy upon me*, I ſhall likewiſe be ſaved. But what if thou ſhalt not? And yet many in that day ſhall ſay, Lord, Lord; and the Lord will not know them. The Thief was *ſaved*,

Matth. 7. 22.

for he repenteth: but his fellow had not grace to repent, and was *damned*. Beware thereof, leſt truſting to too late repentance at thy *laſt end* on earth, thou be not driven to repent too late without end in Hell.

9. 1 John 1. *The blood of Jeſus Chriſt cleanſeth us from all ſin.* And 1 John 2. 1. *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the righteous*, &c. O comfortable! But hear what St. *John* ſaith in the ſame place; *My little children, theſe things write I unto you that ye ſin not.* If therefore thou *leaveſt* thy ſin, theſe comforts are thine, elſe they belong not to thee.

10. Rom. 5. 20. *Where ſin abounded, grace did abound much more.* O ſweet! But hear what St. *Paul* addeth; *what ſhall we ſay then? ſhall we continue in ſin, that grace may abound? God forbid. How ſhall we that are dead to ſin live any longer therein*, Rom. 6. 1, 2. This place teacheth us not to *preſume*; but that we ſhould not *deſpair*. None therefore of theſe Promiſes, promiſeth any grace to any, but to the penitent heart.

The grounds of Religion miſtaken, are:

1. From the doctrine of *Juſtification* by faith only; a carnal Chriſtian gathereth, *That good works are not neceſſary*. He commends others that do good *works*, but he perſuades himſelf that he ſhall be ſaved by his faith, without doing any ſuch

such matter. But he should know, that though good works are not necessary to *justification*, yet they are necessary to salvation, *for we are God's workmanship created in Christ Jesus unto good works, which God hath predestinated that we should walk in them.* Whosoever therefore in *years of discreation* bringeth not forth *good works* after he is *called*, he cannot be saved; neither was he ever predistinated to life eternal. Therefore the Scripture saith, that *Christ will reward every man according to his works*; *Christ* respects in the *Angels* of the *7 Churches* nothing but their *works*, and at the last day he will give the heavenly *inheritance* only to them who have done *good works*, in feeding the *hungry*, cloathing the *naked*, &c. At that day *righteousness* shall wear the Crown. No *righteousness*, no *crown*, no *good works*, (according to a man's talent) no reward from God, unless it be *vengeance*. To be rich in *good works*, is the surest foundation of our *assurance* to *obtain eternal life*. For *good works* are the true fruits of a true *faith*, which apprehendeth Christ and his obedience unto salvation. And no other faith *availeth in Christ, but that which worketh by love*, and (but in the *act of justification*) that faith which *only justifieth is* [3] *never only*, but *ever* accompanied with *good works*, as the Tree with his fruits, the Sun with his light, the fire with his heat, and water with his moisture. And the *faith*, which doth not justifie *her self* by *good works* before

Eph. 2. 10.

Fulk Rhem. Test. Ann. in Eph. 2. 12. 2 Cor. 9. 6.

Apoc. 22. 12. Apoc. 2. 3.

Mat. 25. 2 Tim. 4. 8.

Rom. 2. 8.

1 Tim. 6. 19. Gal. 5. 6.

[3] Fides sola non est sola: Fides sola justificat, ut oculus solus videt.

James 2. 26.

Acts 15. 9. Acts 16. 18. 1 Thes. 5. 23.

man is but a *dead faith*, which will never justifie a man's soul before God. But a justifying faith *purifieth the heart*, and *sanctifieth* the whole man throughout.

Mat. 25. 34. Ephes. 1. 4. Eccles. 3. 14. 1 Pet. 1. 9. Rom. 8. 29. 30. John 15. 16. 1 Pet. 1. 2. Noli te in Deo primum quærere, sed in Christo, in quo si te per fidem inveneris, certus esto, te esse electum. Luke 15. 10. ver. 24. Magnus homo liberi arbitrii vires cum conderetur, accepit, sed has peccando amasit. Aug. de spirit. & lit. cap. 3.

II. From the Doctrine of God's *eternal Predestination*, and unchangeable *Decree*, he gathereth that *if he be predestinate to be saved, he cannot but be saved; if to be damned, no means can do any good.* Therefore all works of *Piety* are but in vain. But he should learn that *God* hath *predestinated to the means, as well as to the end.* Whom therefore God hath predestinated to be *saved*, which is the end, he hath likewise predestinated to be first called, justified, *and made conformable to the Image of his Son*, which is the means. And *they* (saith Saint *Peter*) *who are elect unto salvation, are also elect unto the sanctification of the Spirit.* If therefore upon thy calling, thou conformest thy self to the *Word and Example* of *Christ* thy Master, and obeyest the good motions of the *Holy Spirit*, in leaving sin, and living a godly life; then assure thy self, that thou art one of those, who are *infallibly* predestinated to everlasting salvation. If otherwise, blame not God's *predestination*, but thine own *sin*, and rebellion. Do thou but return unto God, and God will graciously receive thee, as the Father did the Prodigal Son; and by thy conversion, it shall appear, both to Angels and Men, that thou didst belong to his *Election.* If thou wilt not, why should God save thee?

III. When

III. When a carnal Christian *hears* that *Man hath not free will unto good*; He looseth the *reins* of his own corrupt will, as though it lay not in him to bridle, or to subdue it; *Implicitly* making God the Author of sin in *suffering* Man to run into this necessity. But he should know, that God gave *Adam* free-will, to stand in his [1] integrity if he would; but *Man* abusing his free-will, lost both himself and it. Since the fall, *Man* in his *state of corruption* hath free-will to *evil*, but not to *good*; for in this state, *we* [2] *are not* (saith the Apostle) *sufficient to think a good thought*. And God is not bound to restore us what we lost so wretchedly, and take no more care to recover again. But as soon as a Man is regenerated, the *grace of God freeth his will unto good*, so that he doth all the good things he doth, with a free-will: for so the Apostle saith, *that God of his own good pleasure, worketh both the will and the deed in us*; *who* (as the Apostle expoundeth) *cleanse our selves from all filthiness of flesh and spirit, and finish our sanctification in the fear of God*. And in *this state every true Christian* hath free-will; and as he increaseth in *grace*, so doth his will in *freedom*; *for when the Son shall make us free, then shall we be free indeed; and where the Spirit of the Lord is, there is liberty*: For the holy Spirit draws their minds not by *coaction*, but by the *Cords of Love*, Cant. 1. 4. by *illuminating* their minds to know the truth; by changing their hearts to

Eccles. 7. 29. and 15. 14.
[1] Homo male utens libero suo arbitrio, & se & liberum suum arbitrium perdidit. Aug. Euch. ad Lau. cap. 30.
[2] 2 Cor. 3. 5. Per lapsum arbitrii libertas naturalibus manet, insupernaturalibus amissa est, donec gratia restituatur. Phil. 2. 12, 13 Acti agimus The will is passive in receiving the first grace, afterwards active in all goodness. 2 Cor 7. 1. John 8. 36. Liberum arbitrium, non nisi gratia Dei efficitur liberum. Aug. an Col. 1. 10. 2 Cor. 3. 17.

love the known truth; and by enabling every one of them (according to the *measure* of *grace* which he hath received) to do the good which he loveth; but thou wilt not use the *freedom* of thy will *so far* as God hath freed it; for thou dost many times wilfully (against God's Law, to the hazard of thy Soul) that, which (if the King's Laws forbad under the penalty of death, or loss of thy worldly estate) thou wouldst not do. Make not therefore thy want of free-will unto good *to be so much the cause of thy sin*, as the want of a loving heart to serve thy heavenly Father.

Voluntas humana non libertate consequitur, sed gratia libertatem. Aug. in grat.

IV. When the natural Man hears *that no man (since the fall) is able to fulfil the Law of God, and to keep all his Commandments*, he boldly presumes to sin, as others do; he contents himself with a *few good thoughts*; and if he be not altogether as bad as the worst, he concludes, that he is as truly regenerate as the best. And every voluntary refusal of doing good, or withstanding evil, he counts the impossibility of the Law. But he should learn that though (since the *Fall*) no Man but *Christ*, who was both God and Man, did or can perfectly fulfil the whole Law; yet every true Christian, as soon as he is regenerated, begins to keep all God's Commandments in *truth*, though he cannot in absolute perfection. Thus with *David*, *they apply their hearts to fulfil God's Commandments always unto the end*. And then the *spirit of grace*, which was promised to

Psalm 119. 112.

Joel 2. 28. 26.

to be *more abundantly poured forth under the Gospel*, *helpeth* them in their good *endeavours*, and assisteth them, to do what he commands them to do. And in so doing God accepteth their good will and endeavour, instead of perfect fulfilling of the Law, supplying out of the merits of *Christ*, who fulfilled the Law for us, whatsoever wanteth in our *obedience*. And in this respect Saint *John* saith, that *God's Commandments are not burthenous*. And St. *Paul* saith, *I am able to do all things through the help of him that strengtheneth me*. And *Zachary* and *Elizabeth* are said *to walk in all the Commandments of the Lord without reproof*. Hereupon Christ commends to his Disciples, the *care of the keeping of his Commandments* as the truest *testimony* of our love unto him. So far therefore doth a man love Christ, as he makes conscience to walk in his Commandments, and the more unto Christ is our *love*, the less will our pains seem in keeping his Law. The Laws curse (which under the Old Testament was so terrible) is, under the New (by the death of *Christ*) abolished to the regenerate; the rigour which made it so *impossible* to our nature before, is now to *the new born*, so *mollified* by *the spirit*, that it seems *facile* and *easie*. The *Apostles* indeed pressed on the *unconverted* Jews and Gentiles, the *impossibility* of keeping the Law by ability of nature *corrupted*. But when they have to do with regenerated Christians; they require to *the*

Zech. 12. 10. Quod jubet, juvat. Aug. 2 Cor. 8. 12.

1 John 5. 3.

Phil. 4. 14.

Luke 1 16.

John 15. 10.

Rom. 15. 18. Col. 3. 5. Gal. 5. 24. Rom. 6. 12, 13. Rom. 6. 4, 5. Rom. 8. 11. Gal 5. 25. 1 John 5. 4. John 8. 46.

the Law (which is the rule of righteousness) true obedience in word and deed; the mortifying of their members; the crucifying of the flesh with the affections and lusts thereof, resurrection to newness of life, walking in the spirit, overcoming of the world by faith; so that though no *Man* can say as *Christ*, *which of you can rebuke me of sin?* yet every *regenerated* Christian can say of himself, Which of you can rebuke me of being an *Adulterer*, *Whoremonger*, *Swearer*, *Drunkard*, *Thief*, *usurper*, *Oppressor*, *Proud*, *Malicious*, *Covetous*, *Prophaner of the holy Sabbath*; *a Lyar*, *a Neglecter of God's publick Service*, and such like gross sins? else he is no true Christian. When a man casts off the *conscience* of being ruled by *God's Law*, then God gives him over to be led by his own lusts, the *surest* sign of a *reprobate* sense. Thus the Law, which since the fall, no man *by his own natural ability* can fulfil, is fulfilled *in truth*, of every true regenerate Christian, through the *gracious* assistance of [1] *Christ's Holy Spirit*. And this *Spirit*, *God* will give to every Christian that will *pray* for it, and *incline* his *heart* to keep his *Laws*.

Rom. 1. 24, 28.

[1] Rom. 8. 9. Aug. optat, ut Pelagius agnoscat, posse legem præstari per gratiam Christi, & pacem ore edicit.

V. When the unregenerate man hears, *that God delights more in the inward mind, than in the outward man*: then he feigneth with himself, that all outward reverence and profession is but either *superstitious*, or *superfluous*. Hence it is that he seldom kneeleth in the *Church*; that he puts on his Hat in singing of *Psalms*, and the publick

Luke 11. 13. James 1. 5. Deus magis delectatur affectu quam effectu. Amb.

publick *Prayers*; Which the prophane Varlet would not offer to do in the presence of a Prince or Noble-man. And so that he keep his mind unto *God*, he thinks he may *fashion* himself (in other things) to the *world*. He divides his thoughts, and gives so much to God, and so much to his own *lusts*; yea, he will divide with God the *Sabbath*, and will give him almost the one half, and spend the other wholly in his own *pleasures*. But know, O carnal man, that *Almighty God* will not be served by halfs, because he hath created and redeemed the *whole man*. And as God detests the service of the *outward man* without the inward heart, as *hypocrisie*; so he counts the inward service without all external reverence, to be meer *prophaneness*: he required both in his worship. In prayer therefore bow thy *knees* in witness of thy *humiliation*: lift up thine eyes and thy hands, in testimony of thy *confidence*, hang down thy *head*, and smite thy *breast* in token of thy *contrition*; but especially call upon God with a *sincere heart*, serve him holily, serve him wholly, serve him only; for *God*, and the *Prince* of this world, are two contrary *masters*, and therefore no man can possibly serve both. Mat. 6. 24.

VI. The unregenerate Christian holds the *hearing of the Gospel preached*, *to be but an indifferent matter*, which he may use, or not use at his pleasure; but whosoever thou art, that wilt be assured in thy heart that thou art one of Christ's

Elect

Elect sheep; thou must have a special care and conscience (if possibly thou canst) to hear *God's word preached.* For first, the preaching of the Gospel is the chief ordinary means which God hath appointed to convert the souls of all that he hath *predestinated to be saved*; therefore it is called *the power of God unto salvation to every one that believeth.* And where this Divine Ornament is not, the people perish, and whosoever shall refuse it, *it shall be more tolerable for the Land of Sodom and Gomorrah, in the day of Judgment, than for those people.* Secondly, the preaching of the Gospel is the Standard or Ensign of Christ, to which all Soldiers and Elect people must assemble themselves; when this Enfign is displayed, as upon the *Lord's day*, he is none of Christ's people, that flocks not unto it; neither shall any drop of the rain of his grace light on their souls. Thirdly, it is the ordinary means, by which the *Holy Ghost* begetteth *faith* in our hearts, without which we cannot please God. If *the hearing of Christ's voice* be the chief mark of *Christ's* Elect sheep, and of the Bridegroom's friends, then must it be a *fearful mark* of a reprobate *Goat*, either to neglect or contemn to hear the preaching of the Gospel. Let no man think this position foolish, *for by this foolishness of preaching it pleased God to save them which believe.* Their state is therefore fearful who live in peace without caring for the preaching of the Gospel.

Acts 13. 48. Rom. 1. 16. Prov. 29. 18. Mat. 11. 24 Isa. 11. 21. Isa. 2. 2, 3. Zach. 14. 17. Rom. 10. 14. Heb. 11. 6. John 10. 27. John 3. 29. Heb. 2. 3. John 8. 4. 1 Cor. 1.

Can

Can Men look for God's *mercy*, and deſpiſe *his means? he* (ſaith *Chriſt* of the Preachers of the Goſpel) *that deſpiſeth you, deſpiſeth me. He that is of God, heareth God's word; ye therefore hear them not, becauſe ye are not of God.* Had not the *Iſraelites* heard *Phinehas*'s meſſage, they had never wept. Had not the *Baptiſt* preached, the *Jews* had never mourned. Had not they who crucified *Chriſt*, heard *Peter*'s Sermon, their hearts had never been *pricked*. Had not *the Ninivites* heard *Jonas preaching*, they had never *repented*; and if thou wilt not *hear* and *repent*, thou ſhalt never be ſaved.

Luke 10.16. John 8. 47. Judg. 21, &c. Luke 7.32, 33. Acts 2. 37. John 3. 5. Prov. 28. 5. Luke 3. 3.

VII. The opinion that the Sacraments are but *bare ſigns and ſeals of God's promiſe and grace to us*, doth not a little hinder *Piety*; whereas indeed, they are ſeals as well of *ſervice* and *obedience* unto God; which *ſervice*, if we perform not unto him, the *Sacraments* ſeal no grace unto us. But if we receive them upon the reſolution, to be *his faithful* and *penitent* ſervants, the *Sacraments* do not only ſignifie and offer, but alſo *ſeal* and *exhibit* indeed the inward *ſpiritual grace*, which they outwardly *promiſe* and *repreſent*; and to this end *Baptiſm* is called *the waſhing of Regeneration, and renewing of the Holy Ghoſt*; and the *Lord's Supper*, *The Communion of the body and blood of Chriſt*. Were this truth believed, the *holy Sacraments* of the *Lord's Supper* would be *oftner*, and with *greater reverence received*.

Tit. 3. 5.

1 Cor. 10. 16.

VIII. The laſt, and not the leaſt block whereat

whereas *Piety* ſtumbleth in the courſe of Religion, is by adorning *vices* with the names of Virtues, as to call drunken *carouſing*, drinking of *healths*; ſpilling innocent *blood*, *Valour*; *Gluttony*, *Hoſpitality*; *Covetouſneſs*, *Thriftineſs*; *Whoredom*, loving a *Miſtreſs*; *Simony*, *Gravity*; *Pride*, *Gratefulneſs*; *Diſſembling*, *Complement*; Children of *Belial*, *good Fellows*; *Wrath*, *Haſtineſs*; *Ribaldry*, *Mirth*. So on the other ſide, to call *Sobriety* in words and actions, *Hipocriſie*; *Alms-deeds*, *Vain-glory*; *Devotion*, *Superſtition*; *Zeal* in Religion, *Puritaniſm*; *Humility*, *Crouching*; ſcruple of *Conſcience*, *Preciſeneſs*, &c. And whilſt thus we call *evil good*, and *good evil*, true *Piety* is much hindered in her *progreſs*. And thus much of the firſt hinderance of *Piety*, by miſtaking the true ſence of ſome *ſpecial places* of Scripture, and grounds of Religion.

The ſecond hinderance of Piety.

2. *The evil examples of great perſons.* The *practice* of whoſe *prophane lives* they prefer for their imitation, before the *precepts* of God's holy *Word*. So that when they ſee the *greateſt Men* in the *State*, and many chief *Gentlemen* in their *Countrey*, to make neither care nor *conſcience* to *hear Sermons*, to receive the *Communion*, nor to ſanctify the *Lord's Sabbath*, &c. But to be *Swearers*, *Adulterers*, *Carouſers*, *Oppreſſers*, &c. Then they think, that the uſing of theſe holy Ordinances, are not matters of ſo great moment; for if they were, ſuch great and wiſe

wiſe *Men* would not ſet ſo little by them. Hereupon they think, that Religion is not a *matter of neceſſity*. And therefore where they ſhould (like Chriſtians) row againſt the ſtream of impiety towards Heaven, they ſuffer themſelves to be carried with the multitude *downright to hell*, thinking it impoſſible that God will ſuffer ſo many to be damned. Whereas if the god of this world had not blinded *the eyes of their minds*, the H. Scriptures would teach them, that *Not many wiſe men after the fleſh, not many mighty, not many noble are called*, &c. but that for the moſt part the *poor receive the Goſpel*; and *that few rich men ſhall be ſaved*. And, *that howſoever many are called, yet the choſen are but few*. Neither did the *multitude* ever ſave any from damnation. As God hath advanced men in greatneſs above others, ſo God doth expect, that they in Religion and Piety ſhould go before others; otherwiſe *greatneſs* abuſed (in the time of their *Stewardſhip*) ſhall turn to *their greater condemnation* in the day of their *accounts*. At what time *ſinful great* and mighty men, as well as *the pooreſt ſlaves and bondmen*, ſhall wiſh, *that the Rocks and Mountains may fall upon them, and hide them from the preſence of the Judg, and from his juſt deſerved wrath*. It will prove but a miſerable ſolace, to have a *great company of great men* partakers with thee, of thine eternal torments. The multitude of ſinners, doth not extenuate, but aggravate ſin, as

1 Cor. 1. 26. Matt. 11. 5. Mat. 19. 23, 24.

Mat. 22. 14. Potentes potenter cruciabuntur. Sab. Apoc. 6. 15, 16, &c.

as in *Sodom*. Better is it therefore with a few to be saved in the *Ark*, than with the *whole world* to be *drowned* in the *flood*. Walk with the few *Godly*, in the Scriptures *narrow path to Heaven*; but *crowd* not with the *godless multitude*, in the *broad way to Hell*. Let not the examples of irreligious great men hinder thy *repentance*; for their *greatness* cannot at that day exempt themselves from their own most grievous punishment.

Mat. 7. 13. Exod. 23. 2.

The third hinderance of Piety.

Eccles. 8. 11. 3. *The long escaping of deserved punishment in this life. Because sentence* (saith *Solomon*) *is not speedily executed against an evil worker; therefore the hearts of the children of men are fully set in them to do evil, not knowing that the bountifulness of God* [1] *leadeth them to repentance.* But when his patience is *abused*, and mens *sins* are ripened, his *Justice* will at once both [2] *begin* and *make an end* of the sinner; and he will recompence the *slowness* of his *delay*, with the *grievousness* of his punishment. Though they were suffered to run on the score all the days of their life; yet they shall be sure to pay the utmost farthing, at the day of their death. And whilst they suppose themselves to be *free* from Judgment, they are *already* smitten with the heaviest of God's Judgments, a [3] heart that cannot repent. The *stone* in the reins or bladder, is a grievous pain that kills many a man's body; but there is no disease to the *stone* in the *heart*, whereof

[1] Rom. 2. 4. 1 Pet. 3. 10.
[2] 1 Sam. 3. 12. Ezek. 39. 8.
[3] Rom. 1. 5. Cor pœnitere nescium. ἀμεταμέλητον καρδίαν.

whereof [1] *Nabal* died, and killeth millions of Souls. They refuse the trial of Christ and his cross; but they are stoned by Hell's Executioner to eternal death.

[1] 1 Sam. 35. 37.

Because many Nobles and Gentlemen are not smitten with present *judgment*, for their outragious *Swearing*, *Adultery*, *Drunkenness*, *Oppression*, *Prophaning of the Sabbath*, and disgraceful neglect of *God's Worship and Service*; they begin to doubt of Divine *Providence and Justice*. Both which two *eyes*, they would as willingly put out in God, as the *Philistines* boared out the *eyes of Sampson*. It is greatly therefore to be feared, lest they will provoke the Lord to cry out against them, as *Sampson* against the *Philistines*. By neglecting the Law, and walking after their own hearts, they put out, (as much as in them lieth) the eyes of my *Providence and Justice*. Lead me therefore to these chief *Pillars*, whereupon the *Realm* standeth, that I may pull the *Realm* upon their *heads*, and be at once avenged on them for my two eyes. Let not *God's patience* hinder thy repentance; but because he is so *patient*, therefore do thou the rather repent.

Judges 16. 21.

Judges 16. 26.

The fourth hinderance of Piety.

4. *The presumption of God's mercy.* For when men are justly convinced of their sins, forthwith they betake themselves to this Shield, *Christ is merciful*; so that every sinner makes *Christ the patron of his sin*; as though he had come into *the world to bolster sin*; and not to destroy the works

1 John 3. 8. *works of the Devil.* Hereupon the carnal *Christian* presumeth that though he continueth a while longer in his sin, *God* will not shorten his days. But what is this but to be an implicite Atheist? Doubting that either *God* seeth not his sins; or if he doth that he is not just; for if he believeth that *God* is just, how can he think that *God*, who for sin so severely punisheth others, can love him who still loveth to continue in sin? True it is, Christ is merciful; but to whom? only to them that *repent and turn from their iniquity in* Jacob. *But if any man bless himself in his heart, saying, I shall have peace, although I walk according to the stubbornness of mine own heart, thus adding drunkenness to thirst; the Lord will not be merciful to him,* &c. O mad Men! who dare bless themselves, when God pronounceth them accursed? Look therefore how far thou art from finding *repentance* in thy self; so far art thou from any assurance of finding mercy in Christ. *Let therefore the wicked forsake his ways, and the unrighteous his own imaginations, and return unto the Lord, and he will have mercy upon him; and to our God, for he is very ready to forgive.*

Isa. 59. 20. Deut. 29. 19.

Non delinquenti sed peccata relinquenti condonat Deus. Isa. 55. 7.

Despair is nothing so dangerous as *presumption.* For we read not in all the *Scriptures* of above *three or four*, whom *roaring Despair overthrew*; but *secure Presumption* hath sent *millions to perdition without any noise.* As therefore the Damosels of *Israel* sang in their Dances: *Saul hath killed*

1 Sam. 18.

killed his thousands, and David *his ten thousands*; so may I say, that *despair* of God's mercy hath *damned thousands*, but *the presumption* of God's mercy hath damned *ten thousands*, and sent *them* quick to *hell*, where now they remain in eternal torments, without all help of ease, or hope of redemption. God spared the *thief*, but not *his fellow*; God spared *one*, that no Man might *despair*; God spared but *one*, that no Man should *presume*. Joyful assurance to a Sinner that repents; no comfort to him that remains *impenitent*. God is infinite in mercy, but to them only, who turn from their sins to *serve him in holiness, without which no man shall see the Lord*, Heb. 12. 14. To keep thee therefore from the *hinderance of presumption*, remember, that as *Christ* is a *Saviour*, so *Moses* is an *Accuser*. Live therefore, as though there were no *Gospel*; die, as though there were no *Law*. Pass thy life, as though thou wert under the conduct of *Moses*; depart this life, as if thou knewest none but *Christ*, and him crucified. *Presume* not, if thou wilt not perish; *Repent*, if thou wilt be saved.

Metuendum est ne te occidat spes; & cum multum speres de misericordia, incidas in judicium. Aug. Luke 23. Latronis exemplum non est exemplum imitationis, sed consolationis. John 5. 45.

Qui dat pœnitenti veniam non dabit peccanti pœnitentiam. Aug.

The fifth hinderance of Piety.

5. *Evil company*, commonly term'd *good fellows*: but indeed, the Devil's chief instruments, to hinder a wretched Sinner from repentance and Piety. The *first* sign of God's favour to a Sinner, is, to give him *grace* to forsake *evil companions*; such who *wilfully* continue in sin, contemn *the means* of their Calling, gibing at the sincerity

cerity of profession in others, and shaming Christian Religion by their own prophane lives. These sit in the seat of the Scorners. For as soon as God admits a sinner to be one of his people, he bids him,
Psalm 1. 1. *Come out of Babylon.* Every lewd *company is a Babylon*, out of which, let every *child of God* either keep himself; or if he be in,
Apoc. 18. 4. think that *he hears his Fathers voice* sounding in his ears, *Come out of Babylon, my child.* As soon as Christ looked in mercy upon
Luke 22. 62. *Peter*, he went out of the company that was in the High-Priest's Hall, and *wept bitterly* for his offence. *David* vowing (upon
Psalm 6. 8. recovery) a *new life*, said, *Away from me all ye workers of iniquity*, &c. As if it were impossible to become a *new man*, till he had shaken off all *old* ill companions. The truest proof of a Man's *Religion*, is the *quality of his companions*. *Prophane companions* are the chief enemies of Piety, and quellers of holy motions. Many a time is poor *Christ* (offering to be new born in thee) thrust into the *Stable*; when these lewd companions by their *drinking*, *plays*, and *jests*, take up all the best room in the *Inn*
Luke 2. 7. of thy heart. Oh, let not the *company* of earthly *sinners* hinder thee from the Society of heavenly *Saints* and *Angels*.

The sixth hinderance of Piety.

6. *A conceited fear, lest the practice of Piety should make a Man* (especially a young Man) *to wax too sad and pensive*; whereas indeed none can better joy, nor have more cause to rejoyce, than *the pious and*

and religious Christian For as soon as they are *justified by faith, they have peace with God,* than which there can be no greater joy. Besides, they have already the *Kingdom of grace* descended into their hearts, as an assurance that (in God's good time) they shall ascend into his *Kingdom of glory.* This *Kingdom of grace* consists in three things; First, *Righteousness,* for having Christ's righteousness to justifie them before God, they endeavour to live *righteously* before men. Secondly, *Peace,* for the peace of conscience *inseparately* followeth a righteous conversation. Thirdly, *the joy of the Holy Ghost,* which joy is only felt in the *peace* of a good conscience; and is so *great* that it *passeth all understanding.* No *tongue* can express it, no *heart* can conceive it, but only he that feels it. This is that *fulness of joy,* which Christ promised his Disciples, in the midst of their troubles, *a joy that no man could take from them.* The feeling of this *joy, David* upon his *repentance* begged so earnestly at the *hands* of *God; Restore me to the joy of thy salvation.* And if the Angels in Heaven rejoice so much at the *conversion of a sinner;* the joy of a *sinner converted* must needs be exceeding great in *his own heart.* It is worldly sorrow, that shows so timely upon mens heads, and fills the *furrows* of their hearts, with the *sorrows* of death. The *godly sorrow* of the godly (when God thinks it meet to try them) *causeth* in them *repentance not to be repented of*

Rom. 5. 1.

Rom. 14. 17.

Phil. 5. 7.

John 16. 24. Verse 22.

Psal. 51. 12. Luke 15. 7, 10.

2 Cor. 7. 10.

for it doth but further their ſalvation; and in all ſuch tribulation, they ſhall be ſure to have the *Holy Ghoſt* to be their *Comforter*: who will make *our conſolations to abound through Chriſt, as the ſufferings of Chriſt ſhall abound in us.* But whilſt a man liveth in impiety, he hath *no peace*, ſaith *Eſay*; *his laughter is but madneſs* (ſaith *Solomon*) *his riches are but clay* (ſaith *Habbakuk*) nay, the Apoſtle eſteems them no better than *dung*, in compariſon of the pious man's treaſure; all his joys ſhall end in woes, ſaith Chriſt. Let not therefore this falſe fear hinder thee from the practice of Piety. Better it is to go ſickly (with *Lazarus*) to *Heaven*, than full of mirth and pleaſure with *Dives into Hell.* Better it is to mourn for a time with men, than to be tormented for ever with *Devils.*

John 14. 16. 2 Cor. 1. 5.

Iſa. 57. 21. Eccleſ. 2. 2. Hab. 2. 6.

Phil. 3. 8. Luke 6. 25.

The ſeventh hindrance of Piety.

7. And laſtly, *The hope of long life*: for were it poſſible that a *wicked liver* thought *this year*, to be *his laſt year*; this *month*, his *laſt month*; this *week*, his *laſt week*; but that he would change and amend his wicked life? no verily, he would uſe *the beſt means* to *repent*, and to become a *new man.* But as the rich man in the Goſpel promiſed himſelf *many years to live in mirth, eaſe, and ſubtleſs*, when he had *not one night to live longer*: ſo, many wicked Epicures falſely promiſe themſelves the age of *many years*, when the thred of their life is already almoſt drawn out to an end. So *Jeremy* aſcribes the cauſe of the *Jews* ſins and cala-

Fleres ſi ſcires unu n tua tempora menſem; Rides quum non ſit forſitan una dies. Th. Mor.

Luke 12. 19.

Lam. 1. 9.

calamities to this, that *she remembred not her last end.*

The longest space betwixt a Man's coming by the *womb*, and going by the *grave*, is but *short*; for *man that is born of a woman, hath but a short time to live.* He hath but a *few days*, and those full of nothing but trouble. And except the *Practice of Piety*, how much better is the state of the Child that was *yesterday baptized*, and to day is *buried*, than *Methusalem's*, who lived nine hundred sixty nine years, and then died? of the two, happier the *Babe*, because it had *less sin*, and fewer *sorrows.* And what now remains of both, but a *bare remembrance?* What trust should a Man repose in long life? seeing the whole life of Man is but a lingring death; so that as the Apostle protests, *a man dieth daily.*

Job 14. 1. Quotidie morimur, quotidie enim demitur pars vitæ, & tunc quoque cum crescimus, vita decrescit. Viv. 1 Cor. 15. 31. Isa. 2. 21.

Hark in thine Ear, O secure fellow; thy life is but a *puff of breath* in thy nostrils, trust not to it. Thy Soul dwells in a house of Clay, that will fall e're it be long; as may appear by the *dimness* of thy *eyes*, the *deafness* of thy *ears*, the *wrinkles* in thy *cheeks*, the *rottenness* of thy *teeth*, the *weakness* of thy *sinews*, the *trembling* of thy *hands*, the *Kalender* in thy *bones*, the *shortness* of thy *sleep*, and every *gray hair*, as so many Summoners, bid thee prepare *for thy long home.* Come, let us in the mean while walk to thy Father's *Coffin*, break open the lid; see here, how that *Corruption is thy Father*, Job 17. 14.

and the worms thy Mother and Sister: seest thou how these are? so must *thou* be e're long: fool! thou knowest not how soon. The *Hour-glass* runneth apace, and in all places, *Death* in the mean while *waiteth* for thee.

Hoc est fatuus usq; ad 40 annum, deinde ubi agnovit se esse fatuum, vita consumpta est, Luth.

The whole life of Man (save what is spent in God's service) is but a foolery: for a Man lives *forty years* before *he knows* himself to be a fool: and by that time he *seeth his folly*, his *life* is *finished.*

Harken (*Husbandman*) before thou seest many more crops of *Harvest*, thy self shalt be *ripe*, and *Death* will cut thee down with his *Sickle.* Hark (*Tradesman*) e're many *six months* go over, thy *last month* will come on; after which thou shalt trace away, and *trade* no longer. Hark (*most grave Judge*) within a *few terms* the term of thy *life* approacheth; wherein thou shalt cease to *judg others*, and go *thy self to be judged.* Hark (*O Man of God*) that goest to the Pulpit, preach this Sermon as it were the *last* that thou shouldst *make* to thy *people.* Hark (*Nobleman*) lay aside the *high conceit of thy honour*, *Death*, e're it be long, will lay thine *honour* in the *dust*, and make thee as base as the Earth that thou treadest under thy feet. Hark (*thou that now readest this Book*) assure thy self e're it be long there will be but *two holes* where now thy *two eyes* are placed; and others shall read the truth of this lesson upon thy bare *Skull*, which now thou readest in this *little Book*; how soon I know

Mors sceptra ligonibus æquat.

know not, but this I am sure of; [1] *that thy time is appointed, thy* [2] *months are determined, thy* [3] *days are numbred*, and thy very [4] *last hour is limited*, beyond which thou shalt not pass: For then, the [5] *first-born of death* mounted on his [6] *pale horse*, shall alight at thy door; and (notwithstanding all thy *wealth*, and *honour*, and the *tears* of thy *dearest friends*) will carry thee away *bound hand and foot*, as his *prisoner*, and keep thy body under a *load of earth*, until that day come, wherein thou must be *brought forth* to *receive according to the things which thou hast done in the body, whether it be good or evil.* O let not then the *false hope* of an *uncertain* long life hinder thee from becoming a *present Practiser* of religious Piety! God offereth grace to *day*, but who promiseth to *morrow?* there are now in Hell many *young men*, who had purposed to repent in their *old age:* but Death cut them off in their *impenitency* e're ever they could attain to the time they set for their repentance. The longer a man runs in a *disease*, the *harder* it is to be cured, for custom of sin breeds *hardness* of heart; and the *impediments* which hinder thee from repenting now, will hinder thee more when thou are more aged.

A *wise Man* being to go a far and foul Journey, will not lay the heaviest burthen upon the *weakest horse*. And with *what conscience* canst thou lay the *great load* of repentance, on thy *feeble* and *tired* old age? whereas now in thy chiefest strength

[1] Job 14. 14.
[2] Job 14. 5.
[3] Psal. 90. 12.
[4] Dan. 5. 16. Stat sua cuique dies, Virg. 11. 9. &c. John 13. 2.
[5] Job 17. 13.
[6] Apoc. 6. 8. 2 Cor. 5. 10. Psalm 95. 7. Heb. 3. 7. Pœnitenti veniam spospondit, sed vivendi in crastinam non spospondit; Chr. Nemo tam divos habuit faventes, crastinum ut possit sibi polliceri. Senec. Heb. 3. 13.

thou canst not lift it, but art ready to stagger under it. Is it wisdom for him that is to sail a long and dangerous voyage to lie playing and sleeping, whilst the Wind serveth, and the *Sea* is calm, the Ship sound, the *Pilot* well, the *Mariners* strong: and then set forth when the winds are contrary, the weather tempestuous, the Sea raging, the Ship rotten, the Pilot sick, and the Sailers languishing? Therefore, *O sinful Soul*, begin now thy conversion to God, whilst *life*, *health*, *strength*, and *youth* lasteth: before those [1] *years* draw nigh, when as thou shalt say, *I have no pleasure in them.* God ever required in his service the [2] *first born*, and the [3] *first fruits*; and those to be offered unto him without delay. So just [4] *Abel* offered unto God his *firstlings*, and *fattest Lambs*; and reason good, that the *best Lord* should be *first* and *best* served. All God's servants should therefore *remember to serve their Creator in the days of their youth*, and *early* in the Morning, like *Abraham*, to sacrifice unto God the *young Isaac* of their age. *You shall not see my face* (saith *Joseph* to his Brethren) *except you bring your younger Brother with you.* And how shalt thou look in the face of *Jesus*, if thou givest thy *younger years to the Devil*, and givest him nothing but thy blind, lame, and decrepit *old age? Offer it unto thy Prince*, saith *Malachy*. If he will not accept such an one to serve him, how shall the *Prince of Princes* admit such a one to be his servant?

[1] Eccl. 12. 7.

[2] Exod. 13. 2.
[3] Exod. 21. 19.
[4] Gen. 4. 4.

Eccl. 12. 12.
Gen. 22. 3.
Gen. 43. 5.

Mal. 1. 8.

If

if the *King of Babylon* would have *young Men (well-favoured, and such as had ability in them) to stand in his Palace*, shall *thy King of Heaven* have none to stand in *his Courts* but the *blind and lame*; such as the *soul of David hated?* Thinkest thou when thou hast served *Satan* with thy *prime years*, to *satisfie God* with *thy dotage?* Take heed lest *God* turn thee over to *thy old Master* again; that as thou hast all the days of thy life *done his work*; so he may in the end pay thee *thy wages*. Is that a fit time to *undertake by the serious exercises of repentance* (which is *the work of works*) to turn thy *sinful soul to God*; when thou art not able *with all thy strength* to turn *thy weary bones* on thy soft bed: If thou findest it so hard a matter *now*, thou shalt find it far harder *then*. For thy sin will wax stronger, thy strength will grow *weaker*, thy *conscience* will clog thee, pain will distract thee, the *fear* of *Death* will amaze thee, and the *visitation* of *friends* will *so disturb thee*, that if thou be not *furnished aforehand with store of faith, patience, and consolation*, thou shalt not be able either *to meditate thy self*, or *to hear the word of comfort* from others, nor *to pray alone*, nor to join with others who *pray for thee*. It may be thou shalt be taken with a *dumb Palsy*, or such a dead *senslesness*, that *thou shalt neither remember God, nor think upon thine own estate*; and dost thou not well deserve, *that God should forget to save thee in thy Death*, who art so *unmindful* now to serve him in thy life? The fear

Dan. 1. 4.
1 Sam. 3. 8.

of Death will drive many at that time to
Mat. 7. 22. cry, *Lord, Lord,* but Christ protesteth that
he will not then know them for his.
Heb. 12. 17. Yea, many shall then (like *Esau*) *with tears seek to repent; and yet find no place of repentance.* For Man hath not *free-will* to repent when he-*will*, but when God *will* give him grace. And if mercy shewed her self so inexorable, that she would not open
Mat. 25. 11. her gates to so tender suiters as *Virgins*, to so earnest suitors as *knockers*, because they knocked *too late*; How thinkest thou that he will ever suffer thee to enter her gates being so *impure a wretch*, that never thinkest to leave sin, till sin first leaveth thee, and didst never yet knock with *thine own fists* upon the *breasts* of a *penitent heart?* and justly doth her *grace* deny to open *the gates of Heaven*, when *thou knockest* in thine *adversity*; who in thy *prosperity* would not suffer Christ whilst *he knocked*, to enter in at the *Door* of thy heart.
Apoc. 3. 20. Trust not either *late repentance*, or long life; not *late repentance*, because it is much to be feared, lest that the *repentance*, which the fear of *Death* enforceth, *dies* with a man *dying*. And the Hypocrite who deceived others in his life, may deceive himself in his death. God accepteth none but *free-will offerings*, and the *repentance* which pleaseth him, must be voluntary, and not of constraint. Not *long life*, for *old age* will fall upon the neck of *youth*; and as nothing is more sure than *Death*, so nothing is more uncertain than the

Nascentes morimur finisque ab origine pendet. Et pubescentes juncta senecta permit. Manil.

time

time of *dying*. Yea oftentimes when ripeneſs of ſin, is haſtened by outragiouſneſs of ſinning. God ſuddenly cutteth off ſuch *vicious livers*, either with the *ſword*, *intemperateneſs*, *luxury*, *ſurfeit*, or ſome other *fearful* manner of *ſickneſs*. Mayſt thou not ſee, that it is the *evil ſpirit* that perſuades thee to defer *thy repentance* till old age, when *experience* tells thee, that not *one* of a *thouſand* that takes thy courſe doth ever attain unto it? Let *God's holy Spirit* move thee, not to give thy ſelf any longer *to eat and drink with the drunken, leſt thy Maſter ſend Death for thee in a day when thou lookeſt not for him, and in an hour that thou art not aware off: and ſo ſuddenly cut thee off, and appoint thee thy portion with the Hypocrites, where ſhall be weeping and gnaſhing of teeth.* But if thou loveſt [1] *long life*, fear God, and long for *life everlaſting*. The longeſt life here, when it is come to the period, will appear to have been but as a [2] *tale that is told*, a [3] *vaniſhing vapour*, *a fleeting* [4] *ſhadow*, *a ſeeming* [5] *dream*, *a glorious flower*, growing, and [6] *flouriſhing in the* [7] *morning*, *but in the evening cut down and withered*, or like a [8] *weavers ſhuttle*, which by winding here and there ſwiftly *unwindeth* it ſelf to an end. It is but a [9] *moment*, ſaith St. *Paul*. O then the *madneſs* of Men! that for a moment of [1] *ſinful pleaſure*, will hazard the loſs of an [2] *Eternal weight of Glory*.

Nequities vitæ non ſinit eſſe ſenem.

Matth. 14. 9.

1 Deut. 32. 16. Prov. 3. 2. Pſalm 34. 11, &c.
2 Pſal. 50. 6.
3 Jam. 4. 13.
4 Pſal. 109. 13.
5 Pſal. 76. 5.
6 Pſal. 90, 5.
7 1 Pet. 1. 24.
8 Pſal. 90. 6.
9 Iſa. 36. 12.
1 2 Cor. 4. 17.
2 Heb. 11. 25.
2 Cor. 4. 17.

These are the *ſeven* chief hinderers of Piety, which muſt be caſt out like *Mary*

Matth. 16. 3. Luke 8. 2. *Magdalen* seven *Devils*, before ever thou canst become a true *Practiser of Piety*, or have any sound hope to enjoy either *favour* from *Christ* by *grace*, or *fellowship* with him in Glory.

The Conclusion.

TO conclude all; for as much as thou seest, that *without Christ* thou art but a *slave of sin, Deaths vassal, and Worm's meat*; whose thoughts are vain, whose deeds are vile, whose pleasures have scarce beginnings, whose miseries never know end; What wise Man would incur these *hellish torments*, though he might by living in sin, purchase to himself for a time the *Empire* of *Augustus*, the *riches* of *Crœsus*, the *pleasures* of *Solomon*, the *policy* of *Achitophel*, the *voluptuous fare*, and *fine apparel* of *Dives?* For what should it avail a Man (as our Saviour saith) *to win the whole World for a time, and then to lose his Soul in Hell for ever?*

And seeing that likewise thou seest how *great* is thy *happiness* in Christ; and how *vain* are thy *hinderances* that debar thee from the same; *beware* (as the Apostle exhorteth) *of the deceitfulness of sin.* Heb. 3. 13. For that sin, which seems now to be so pleasing to thy *corrupt nature*, will one day prove the bittrest enemy to *thy distressed Soul*; and in the mean while, *harden* (unawares) thine impenitent *heart*.

Sin

Sin (as a *Serpent*) ſeems beautiful to the Eye, but take heed of the ſting behind, whoſe *venomous* effects if thou kneweſt, thou wouldſt as carefully flee from ſin as a *Serpent*; For,

1. Sin never did any Man *good*, and the more ſin a Man hath committed, the more odious he hath made himſelf to God, the more hateful to all good Men.

2. *Sin* brought upon thee all the *evil croſſes, loſſes, diſgraces*, and *ſickneſſes*, that ever befell thee: *Fools* (ſaith *David*) *by reaſon of their tranſgreſſions, and becauſe of their iniquities are afflicted.* *Jeremy* in lamenting manner asketh the queſtion, *Wherefore is the living man ſorrowful?* The *Holy Ghoſt* anſwereth him, *Man ſuffereth for his ſin.* Hereupon the Prophet takes up that *doleful out-cry* againſt *ſin*, as the cauſe of all their miſeries, *Woe now unto us that ever we have ſinned.*

Pſalm 107. 17.
Lam. 3. 39.
Lam. 5. 10.

3. If thou doſt not ſpeedily repent thee of thy *ſins*, they will bring upon thee yet far greater *plagues, loſſes, croſſes, ſhame*, and *judgments*, than ever hitherto befel thee. Read *Levit.* 29. 18. *Deut.* 28. 15, *&c.*

4. And laſtly, If thou wilt not *caſt off thy ſin.* God (when *the meaſure of thine iniquity is full*) will *caſt thee off* for thy ſin; for as he is *juſt*, ſo he hath power to *kill and caſt into Hell all hardened and impenitent ſinners.* If therefore *thou wilt avoid the curſed effects of ſin in this life*, and the *eternal wrath* due thereto in the world to come,

Gen. 15.

and be assured that thou art not *one of those* who are given over to a *reprobate sense*; *Let then* (O sinner) *my counsel be acceptable to thee: break off thy sins by righteousness, and thy iniquities by shewing mercy towards the poor: O let there, at length, be a healing of thine error!* *Nathan* used but one parable, and *David* was converted; *Jonah* preached but once to *Nineveh*, and the whole City *repented*: Christ looked but *once on Peter, and he went out, and wept bitterly.* And now, that thou art *oft*, and so lovingly intreated, not by a *Prophet*, but by *Christ the Lord of Prophets*, yea, that God himself by his *Embassadors* doth *pray thee to be reconciled unto him*; leave off thine adultery with *David*, repent of thy sins like a true *Nenevite*, and whilst *Christ* looketh in mercy upon thee, leave thy *wicked corruption*, and weep bitterly for thine offences. Content not thy self with the *formal Religion*, which *unregenerated* men have framed to themselves instead of *sincere Devotion*: for in the *multitude* of *opinions* most men have almost lost the *practice of true Religion.* Think not that thou art a Christian *good enough*, because thou dost as the most, and art not so bad as the worst. No man is so wicked that he is addicted to all kind of *vices* (for there is an antipathy betwixt some *vices*; but) remember that *Christ* saith, *Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven.* Consider with

Dan. 4 27.

2 Sam. 12. 14.

John 3. 5, &c.

Luke 22. 26.

2 Cor. 5. 20.

Mat. 5. 20.

with thy self how far thou comest short of the Pharisees in *Fasting, Praying, frequenting the Church, and in giving of Alms*; Think with thy self how many Pagans, who never knew *Baptism*, yet in *moral virtues* and *honesty* of *life* do go far beyond thee. Where is then the life of Christ thy Master? and how far are thou from being a true Christian, if thou dost willingly yield to live in any one gross *sin?* thou canst not have a *regenerated soul*, though thou reformest thy self like *Herod*, from many other *vices*. A true Christian must have respect to walk in the truth of his heart, in all the Commandments of God alike, for (saith St. *James*) *He that shall offend in one point of the Law* (wilfully) *is guilty of all*. And *Peter* bids us *lay aside* (not some, but) *all malice, guile, and hypocrisie*, &c. *One* sin is enough to damn a Man's Soul without *repentance*: dream not to go to Heaven, by any *nearer*, or *easier* way than *Christ* hath trained unto us in his Word. The way to *Heaven* is not *easie* or *common, but strait and narrow*; *yea so narrow*, that Christ protesteth that a *rich Man shall hardly enter into the Kingdom of Heaven*, and that those who *enter*, are but *few*; and that those *few* cannot get in but by *striving*, and that some of those who *strive* to enter in shall not be able. This all *Gods Saints* (whilst they here lived) knew well: when with so often *fastings*, so earnest *prayers*, so frequent *hearing the Word*, and receiving the *Sacraments*, and with such

Matth. 6. 20.

Jam. 2. 10.

1 Pet. 2. 1.

Matth. 7. 14. Mat. 19. 23. Mat. 7. 14. & 12. 14. Luke 13. 24.

ſuch abundance of tears, they devoutly begged at the hands of *God* for *Chriſt*'s ſake to be received into his Kingdom.

If thou wilt not believe this truth, I aſſure thee that the *Devil* which perſuades thee now that it is eaſie to attain *Heaven*, will tell thee hereafter, that it is the hardeſt buſineſs in the World. If therefore thou art deſirous to purchaſe *ſound aſſurance* of ſalvation to thy Soul, and to go the right and ſafe *way* to Heaven, get forthwith (like a *wiſe Virgin*) the *Oyl of Piety* in the *Lamp of thy Converſation*; that thou maiſt be in a continual *readineſs to meet the Bridegroom*, whether he cometh by Death, or by Judgment; Which that thou maiſt the better do, let this be *thy daily practiſe*.

Matth. 25. 2.

How a private Man muſt begin the Morning with Piety.

AS ſoon as ever thou wakeſt in the *Morning*, keep the *door* of thy heart faſt ſhut, *that no earthly thought may enter*, before *that God come in firſt*; and let him (before all others) have the [1] *firſt place therein*. So all evil thoughts, either will not dare to come in, or ſhall *the eaſier be kept out*; and *the heart* will more ſavour of *Piety and Godlineſs* all the day after. But if *thy heart* be not (at thy firſt waking) filled with ſome *meditations* of *God*, and his *Word*; and dreſſed like *the Lamp* in the Tabernacle *every morning* and *evening*,

[1] Primitiæ oris, & cordis Deo offerendæ, Ambr. in Pſalm 119. Exod. 27. 20, 21.

evening, with the *Oil-Olive of God's Word*; and perfumed with the ſweet *incenſe* of *Prayer*: Satan will attempt to fill it with worldly cares or fleſhly deſires, ſo that it will grow unfit for the *ſervice of God* all the day after, ſending forth nothing but the ſtench of corrupt and lying words, and of raſh and *blaſphemous* Oaths. Exod. 30. 6, 7. Pſalm 14. 1, 2.

Begin therefore every Day's Work *with God's Word* and *Prayer*; and offer up unto God upon the *altar of a contrite heart* the *groans of thy Spirit*, and the *calves of thy lips* as the Morning-ſacrifice, and the *firſt-fruits* of the Day; and as ſoon as thou awakeſt, ſay unto him thus: Pſalm 51. 7 Rom. 8. 22. Hoſ. 13. 2.

A ſhort Soliloquy, when one firſt wakes in the Morning.

MY Soul waiteth upon thee, O Lord, more than the Morning-watch watcheth for the Morning. O God, therefore me merciful unto me, and bleſs me, and cauſe thy face to ſhine upon me; Fill me with thy mercy this Morning, ſo ſhall I rejoyce and be glad all my days. Pſalm 130. 6. Pſalm 67. 1.

Meditations for the Morning.

Then Meditate,

1. HOw Almighty God can (in the *Reſurrection*) as eaſily *raiſe up thy Body* out of the *Grave*, from the *ſleep of Death*; as he hath this *Morning* wakened thee in *thy Bed*, out of the *ſleep of Nature*. At the dawning of which *Reſurrection*-day Pſalm 132. 6. 2 Theſ. 1. 10. Jude v. 14. Phil. 3. 20. Mat. 13. 43. and 19. 2.

Luke 6.31.

day Christ *shall come to be glorified in his Saints*, and every one of the bodies of the thousands of his *Saints* (being fashioned like unto his glorious Body) *shall shine as bright as the Sun.* All the *Angels* shining likewise in their glory, the Body of *Christ* surpassing them all in splendor and glory; and the *Godhead* excelling it. If the rising of one Sun makes the Morning-sky so *glorious*, what a bright shining and glorious Morning will that be, when so many thousand thousands of Bodies, far brighter than the Sun, shall appear and accompany *Christ* as his glorious train, coming to keep his general *Sessions of Righteousness*, and to judg the wicked Angels and all ungodly Men? and let not any transitory profit, pleasure, or vain-glory of this day, cause thee to lose thy part and portion of the eternal bliss and glory of that Day which is properly termed the *Resurrection of the just.* Beasts have bodily eyes to see the ordinary light of the day; but endeavour thou with the *eye of Faith* to foresee the *glorious* light of that *Day.*

Acts 27. 32.
1 Cor. 6. 3.
Judev. 15.

Luke 14.14.

1 Pet. 5. 8.
John 1. 7.
Job 1. 10.
Psal. 121.1. & 34. 7.
Gen. 31.1,2.
2 Reg. 6.16.
Luke 22.61, 62.

2. That thou knowest not how near the evil spirit (*which night and day like a roaring Lion, walketh about seeking to devour thee*) was unto thee whilst thou slept and wast not able to help thy self; and that thou knowest not what *mischief* he would have done to thee, had not God *hedged* thee and thine, with his ever-waking *Providence*, and guarded thee with his holy and blessed *Angels.*

3. If

3. If thou heareſt the *Cock* crow, remember *Peter* to *imitate* him; and call to mind that *Cock-crowing* ſound of the laſt Trumpet, which ſhall awaken thee from the dead. And conſider in what caſe thou wert, if it ſounded now: and become ſuch, as thou wouldſt wiſh to be then, leſt at that day thou wilt wiſh that thou hadſt never ſeen this; yea, curſe the day of thy natural birth, for want of being new born by ſpiritual grace. [1] When the *Cock crows*, the *Thief* deſpairs of his hope, and gives over his night enterpriſe: So the *Devil* ceaſeth to tempt or attempt and further, when he hears the devout Soul awakening her ſelf with Morning-Prayer.

Jer. 2. 14. Job 3. 2. Tit. 3. 15.

[1] Gallo canente, ſuas Latro relinquit inſidias, &c. Am. Hexam. l. 5. c. 14.

4. Remember that Almighty God is about thy bed, and ſeeth thy down-lying and thy up-riſing, underſtandeth thy thoughts, and is acquainted with all thy ways. Remember likewiſe, that his *Holy Angels* who guarded and watched over thee all night, do alſo behold how thou *wakeſt* and *riſeſt*. Do all things therefore as in the awful preſence of God, and in the ſight of his holy *Angels*.

Pſalm 139. 2. 3. Gen. 31. & 19. 11, 42. & 32. 1, 2. Pſalm 91. 5. 11. Acts 12. 11.

5. As thou art putting on thy apparel, remember, that they were firſt given as coverings of ſhame, being the filthy *effect* of ſin; and that they were made but of the *offals* and *excrements* of dead beaſts. Therefore, whether thou reſpect the *ſtaff* or the firſt *inſtitution*, thou haſt ſo little cauſe to be *proud* of them, that thou haſt great

great cauſe to be *humbled* at the ſight and wearing of them, ſeeing the *richeſt apparel* are but fine covers of the ſouleſt ſhame. Meditate rather, that as thine *apparel ſerves to cover thy ſhame*, and to fence thy Body from cold; ſo thou ſhouldeſt be as careful to cover thy Soul with that *wedding-garment* which is the *righteouſneſs of Chriſt*, and (becauſe apprehended by our faith) called the Righteouſneſs of the Saints; Leſt whilſt we are richly apparelled in the ſight of Men, we *be not found to walk naked*, (ſo that all our *filthineſs* be ſeen) in the ſight of God. But that with his *Righteouſneſs* (as with a *Robe*) we may cover our ſelves from *perpetual ſhame*, and ſhield our Souls from that fiery Cold that will procure eternal *weeping and gnaſhing of teeth*. And withal conſider how bleſſed a people were our *Nation*, if every *Silken Suit* did cover a ſanctified Soul. And yet a Man would think *that on whom God beſtowed moſt* of theſe *outward bleſſings*, of them he ſhould receive the *greateſt inward thanks*. But if it prove otherwiſe, their reckoning will prove the heavier in the day of their *accounts*.

Mat. 22. 11.
Rom. 3. 14.
1 Cor. 1. 30.
Phil. 3. 9.
Apoc. 19. 18.
Eph. 4. 24.
Apoc. 16. 15.
Mat. 22. 12.
Luke 12. 48.

6. Conſider how God's mercy is renewed unto thee every Morning, in giving thee (as it were) a new life; and in cauſing the Sun, after his unceſſant race, to riſe up again to give thee *light*. Let not then his *glorious Light* burn in vain; but prevent rather (as oft as thou canſt) the *Sun-riſing*, to give *God thanks*: and

Lam. 3. 25.
Pſalm 19. 5.
Wiſ. 15. 23.

and *kneeling* down at thy bed-side, salute him at the *Day-spring* with some devout *Antelucanum*, or morning *Soliloquy*, containing *an humble confession of thy sins*; the pardon of all thy faults, a thanksgiving for all his benefits, and a craving of his gracious protection to his *Church*, thy self and all that do belong unto thee.

Brief Directions how to read the Holy Scriptures once every year over, with ease, profit, and reverence.

BUT forasmuch that as faith is the *soul*; so reading and meditating of the *Word of God*, are the *Parents* of *Prayer*: Therefore before thou praiest in the *morning*, first read a Chapter in the *Word of God*; then meditate a while with thy self how many excellent things thou canst remember out of it.

As first, what good counsels or exhortations to good works, and to a holy life.

Secondly, what *threatnings of judgments* against such and such a sin; and what fearful examples of God's punishment or vengeance upon such and such Sinners.

Thirdly, what Blessings God promiseth to *Patience*, *Chastity*, *Mercy*, *Alms-deeds*, *Zeal* in his service, *Charity*, *Faith*, and trust in God, and such like Christian virtues.

Fourthly, What gracious deliverances God hath wrought; and what *special blessings* he hath bestowed upon them, who are his true and zealous servants.

Fifthly,

Fifthly, Apply these things to thine own heart, and read not these *Chapters* as matters of *Historical* discourse: but as if they were so many *Letters* or *Epistles* sent down from God out of Heaven unto thee: for *whatsoever is written, is written for our learning*, Rom. 15. 4.

Sixthly, Read them therefore with that reverence, as if God himself *stood* by, and *spake* these words unto thee, to excite thee to those *virtues*, to dissuade thee from those *vices*; assuring thy self that if such *sin* (as thou readest there) be *found in thee* without *repentance*, the like *plagues* will fall upon thee; but if thou dost practise the *like Piety and virtuous deeds*, the like *blessing shall come upon thee and thine.*

In a word, apply all that thou readest in H. Scripture, to one of these two heads chiefly, either to confirm thy *faith*, or to increase thy *repentance*; for as *sustine & abstine, bear and forbear*, was the Epitome of a good Philosopher's life, so *Crede & Resipisce, believe and repent*, is the whole sum of a true Christian's profession. One Chapter thus read with *understanding*, and meditated with *application*, will better feed and comfort thy soul, than *five* read and run over without marking their *scope* or *sense*, or making any use thereof to thine own self. If in this manner thou shalt read three Chapters every day; *one in the Morning, and another at Noon*, and the *third at Night* (reading so many Psalms instead of a Chapter, as our *Church-Liturgy* appoints

Epictet. dict.

appoints for morning or evening prayer) thou shalt read over all the *Canonical* [1] Scripture in a *year*, except six Chapters which thou mayst add to the *task* of the last day of the year. The reading of the *Bible* in order will help thee the better to understand both the *History* and *scope* of the *H. Scripture*. And as for the [2] *Apocrypha*, being but penn'd by *Man's Spirit*, thou mayst read them at thy pleasure; but believe them so far as they agree with the *Canonical* Scripture, which is indited by the *Holy Ghost*.

But it may be thou wilt say, that thy business will not permit thee so *much time* as to *read every morning a Chapter*, &c. *O Man*, remember that thy life is but short, and that *all this business* is but for the use of this short life; *but salvation or damnation is everlasting*! Rise up therefore every morning by so much time the earlier; defraud thy foggy *flesh* of so much *sleep*, but *rob* not thy *soul* of her *food*, nor *God* of his service; and serve the *Almighty* duly whilst thou hast time and health.

Having thus read thy *Chapter*, as thou art about to pray, remember *that God is a God of holiness*, whereof he warneth us by repeating so often, [4] *Be ye holy, for I am holy*. And when he *devoureth* with a sudden fire,

[1] In the Canonical Books of the Old Testament there are 931 Chapters, but distributing the 150 Psalms into 90 parts, thou shalt find but 141, which being added to 260. (the number of Chapters in the New Testament) will amount to 1101, dividing which by 3 into 355, (the number of the days of the year) there will remain but 6, which thou mayst dispose of as is prescrib'd.

[2] Hos viginti duos libros lege; cum Apocriphis vero nihil habeas negotii: has tamen studiose meditare Scripturas, quas in Ecclesia confidenter legimus. Multo prudentiores, & Religiosiores fuerunt Apostoli, & primi Episcopi veritatis qui nobis ea tradiderunt. Tu igitur cum filius Ecclesiæ non transgredieris illius termino. Ac veteris Testamenti (ut dictum est) viginti meditare libros. Cyril. Hier. Cat. 4.

[3] Exod. 26. 38. [4] Lev. 11. 3. & 19. 2. & 20. 7.

1 Pet. 2. 5. Levit. 10. 2. Verse 3. fire, *Nadab* and *Abihu*, for offering unto him *incense with strange fire*, (like those *now a-days*, who offer praiers from hearts fraught with the fire of *lust* and *malice*) the Lord will give no other reason of his *Judgments* but this, *I will be sanctified in them that come near me.* As if he should have said, If I cannot be sanctified *by them*, who are my servants, in serving me with that holiness that they should, I will be sanctified *on them, by confounding them* with my just judgments, which their lewdness doth deserve. God therefore cannot abide any *wilful uncleanness*, or filthiness in them, who serve him; in so much that he commanded the Deut. 23. 13, 14. *Israelites*, that when they were in *Camp* against their Enemies, they should dig a *hole* with a *paddle*, and cover their *excrements*; his reason is, *For the Lord thy God walketh in the midst of the Camp, to deliver thee, and give thee thine enemies before thee; therefore thy Host shall be Holy, that he see no filthy thing in thee, and turn away from thee.* If he will have men to be so holy in time of *war* in the *field*; how much more holiness expecteth he at our hands in time of *Peace* in our houses; therefore Job 11. 13 14. saith *Zophar* in *Job: If thou prepare thine heart, and stretch out thine hands towards God to pray; if iniquity be in thine hand, put it away, and let no wickedness dwell* Isa. 1. 15. *in thy Tabernacle:* For as *Esay* saith; *If there be any uncleanness in our hands*, that is, *any sin whereof we have not repented, though*

though we ſtretch out our hands unto him, and make many prayers, the Lord will hide his eyes from us, and will not hear our prayers. Therefore before thou prayeſt, let God ſee that thy heart is *ſorrowful* for thy *ſins*, and that thy mind is *reſolved* (through *the aſſiſtance of his grace*) to amend thy *faults*. And then having *waſhed* thy ſelf, and *adorned* thy Body with *apparel* which beſeemeth *thy Calling*, and *the Image of God* which thou beareſt: *ſhut* thy *Chamber-door*, and kneel down at thy Bed-ſide, or ſome other convenient place, and *in reverent manner* liſting up *thy heart*, together with *thy hands and eyes*, as in the preſence of God, who *ſeeth the inward intention of thy Soul*, offer up unto God, from the Altar of a contrite heart, thy prayer as a Morning-ſacrifice, through the mediation of *Chriſt*, in theſe, or the like few words.

A Prayer for the Morning.

OMoſt mighty and glorious God, full of incomprehenſible Power and Majeſty, whoſe Glory the very *Heaven of Heavens* is not able to contain; look down from Heaven upon me thine unworthy *ſervant*, who here proſtrate my ſelf at the Foot-ſtool of thy *Throne of Grace*. But look upon me, O Father, through the *merits and mediation of Jeſus Chriſt, thy beloved Son, in whom only thou are well-pleaſed*. For, of my ſelf I am not worthy to ſtand in thy preſence, or to ſpeak with my unclean *lips*

1 Kings 8. 2.
Pſal. 132. 8.
Heb. 4. 16.
Dan. 9. 18.
Matth. 3. 17.

Isa. 6. 5. Psalm 61. 5. Gen. 6. 5. Mat. 15. 19. Mat. 12. 34. Dan. 9. 10. Dan. 9 14. Lev. 16. 14. &c.

lips to so holy a God as thou art. For thou knowest that in *sin* I was *conceived* and born, and that I have lived ever since in iniquity; so that I have broken all thy holy *Commandments*, by sinful *motions*, unclean *thoughts*, evil *words*, and wicked *works*; *omitting* many of those duties of Piety which thou requirest for thy service, and *committing* many of those vices which thou (under the penalty of thy displeasure) hast forbidden.

[Here thou maist confess unto God thy secret sins, which do most burthen thy conscience; with the circumstances of the time, place, person, and manner how they were committed, saying, *But more especially, O Lord, I do here with grief of heart confess unto thee*, &c.]

Deut. 7. 26. Dan. 9. 11. Gal. 5. 10 Esd. 9. 13. Psal. 130. 7. Psalm 5. 7. Psalm 13 5. Psalm 14.

And for these my sins, O Lord, I stand here *guilty* of thy *curse*, with all the *miseries* of this life, and eternal *torments in Hell-fire*, when this wretched life is ended, if thou shouldst deal with me according to my deserts; Yea, Lord, I confess that it is *thy goodness which endureth for ever, and thy compassion which never fails*, that is the cause that I have not been long ago *consumed*. *But with thee, O Lord, there is mercy, and plenteous redemption.* In the *multitude* therefore *of thy mercy, and confidence in Christ's merits*, I intreat thy *divine Majesty* that thou wouldst *not enter into judgment with thy servant, neither be extream to mark what I have hitherto done amiss*; for if thou dost *then no flesh can be justified in thy sight*,

nor any living ſtand in thy preſence. But be thou merciful unto me, *and waſh away all the uncleanneſs of my ſin* with *the merits of that pretious blood* which *Jeſus Chriſt* hath *ſhed* for me. And ſeeing that he hath born the *burden of that Curſe*, which was due for *my tranſgreſſions*. *O Lord*, deliver me from my *ſins*, and from *all thoſe judgments* which hang over my head as due unto me for them; and *ſeperate them* as far from *thy preſence as the Eaſt is from the weſt*; bury them in *the burial of Chriſt*, that they may never have *power to riſe up againſt me*, to *ſhame me in this life*, or *condemn* me in the *world* which is to come. And I beſeech thee, *O Lord*, not only *to waſh away my ſins*, with the *blood* of *thine immaculate Lamb*; but alſo to purge *my heart* by thy holy *Spirit*, from *the droſs of my natural corruptions*, that I may feel thy *Spirit more* and *more killing my ſin*, in *the power and practice* thereof; ſo that I may with *more freedom* of mind, and *liberty of will* ſerve thee the *everlaſting God in righteouſneſs and holineſs* this day. And give me grace, that by the direction and aſſiſtance of the ſame thy holy *Spirit*, I may perſevere to be thy *faithful* and *unfeigned ſervant* unto my *lives end*; and when this *mortal life* is *ended*; I may be made *partaker of immortality*, and everlaſting *happineſs in thy heavenly Kingdom*. In the mean time, *O Lord*, whilſt it is thy *bleſſed will* and *pleaſure*, that I may continue to ſpend and end that ſmall *number* and remnant of days, which thou haſt

Ezek. 26. 25. 1 John 1. 9.
Gal. 3 13.
Pſalm 103. 12.
Col. 2. 12, 13. Eph. 2. 5, 6.
John 1. 29. Pſalm 51. 7, 10.
Gal. 4. 24, 25. Luke 1. 74, 75. Mat. 24. 13.

Pſal. 90. 12

haſt appointed me for to live in this vale of miſery, *teach me ſo to number my days, that I may apply my heart unto wiſdom:* and as thou doſt add days unto my life; ſo good Lord, I beſeech thee, add repentance and amendment to my days, that as I grow in years, ſo I may increaſe in *grace* and *favour* with thee, and all the people. And to this end, give unto me a ſupply of all thoſe graces, which thou knoweſt to be *wanting* in me, and *neceſſary* for me, with an increaſe of all thoſe good gifts, wherewith thou haſt already endowed me; that ſo I may be the better enabled to lead ſuch a godly life and honeſt converſation, as that thy Name may thereby be glorified, others may take good example by me, and my Soul may more chearfully feed on the *peace* of a *good conſcience*, and be more repleniſht with the joy of the *Holy Ghoſt*. And here, O Lord, according to my bounden duty, I give thee moſt humble and hearty thanks for all thoſe bleſſings which of thy goodneſs thou haſt beſtowed upon me. And namely, for that thou haſt of thy free love, according to thine eternal purpoſe *elected me before the foundation of the world* was laid, unto *ſalvation in Jeſus Chriſt*; for that thou haſt created me in thine *own Image*, and haſt begun to reſtore that in me which was loſt in my firſt Parents: for that thou haſt effectually called me by the *working of thy Spirit*, in the *preaching of the Goſpel*, and the receiving of the *Sacrament*, to the

Rom. 14. 17. Epheſ. 1. 1. Mat. 25. 34. Gen. 9. 6. Epheſ. 4. 24. Col. 3. 10. Rom. 8. 18. Mat. 22. 3. Rom. 1. 6. Rom. 16. 25, 26. 1 Pet. 2. 8, 9. Apoc. 5. 9.

the knowledg of thy saving grace, and obedience of thy blessed will, for that thou hast bought, and redeemed me with the blood of thine only begotten Son, from the torments of Hell, and thrall of Satan; for that thou hast by faith in Christ, freely justified me, who am by Nature a Child of wrath; for that thou hast in good measure sanctified me by thy holy Spirit, and given me so large a time to repent, together with the means of Repentance. I thank thee likewise, good Lord, for my life, wealth, health, food, rayment, peace, prosperity, and plenty, and for that thou hast preserved me this night from all perils and dangers of body and soul, and hast brought me safe to the beginning of this day. And as thou hast now awakened my body from sleep, so I beseech thee waken my soul from sin, and carnal security; and as thou hast caused the light of the day to shine in my bodily eyes, so good Lord, cause the light of thy word, and holy Spirit, to illuminate my heart; and give me grace, as one of thy children of Light, to walk in all holy obedience before thy face this day, and that I may endeavour to keep faith and a clean conscience towards thee, and towards all Men, in all my thoughts, words, and dealings. And so, good Lord, bless all my studies and actions, which I shall take in hand this day, as that they may tend to thy glory, the good of others, and the comfort of my own Soul and Conscience in that Day, when I shall make my final

Rom. 5. 28. Gal. 2. 16. Ephes. 1. 3. 1 Pet. 1. 3. 2 Pet. 3. 9.

Eph. 5. 13.

Luke 16. 8. Phil. 6. 15. Acts 24. 16.

2 Cor. 5. 10. Zech. 3. 2.

servants unto them for them. O my God, keep thy servant that I do no evil unto any Man this day; and let it be thy blessed will, not to suffer the *Devil*, nor his wicked *Angels*, nor any of his evil members, or my malicious *enemies*, to have any power to do me any hurt or violence. But let the eye of thy holy Providence watch over me for good, and not for evil; and command *thy holy Angels to pitch their Tents round about me*; for my defence and safety in my going out and coming in, as thou hast promised they should do about them that fear thy Name: For, *into thy hands, O Father, I do here commend my soul, and body, my actions*, and all that ever I have to be guided, defended, and protected by thee: being assured, that whatsoever thou takest into thy custody cannot perish, nor suffer any hurt or harm. And if I at any time this day, *shall through frailty forget thee*; yet, Lord, I beseech thee do thou *in mercy remember me*. And I pray not unto thee, O Father, for my self alone, but I beseech thee also be merciful unto thy whole *Church*, and chosen people, wheresoever they live upon the face of the earth. Defend them from the rage and tyranny of the *Devil*, the *world*, and *Antichrist*; give thy Gospel a free and joyful passage through the World, for the conversion of those who belong to thine Election and *Kingdom*.

Psal. 34. 7.

Psal. 91. 11.
Psal. 31. 5.
Luke 23. 46.

Neh. 13. 31.

Psalm 58. 18, 19.

Bless the *Churches* and *Kingdoms* (wherein we live) with the continuance of *peace*, *justice*,

justice, and true Religion. Defend the *King's Majesty* from all his Enemies, and grant him a long life, in *health*, and all happiness to reign over us. Bless our gracious Queen *Mary*, Prince *Charles*, the Lady *Mary*, the Lady *Elizabeth*, and all her princely *Issue*. Increase in them *all heavenly gifts*, and *spiritual graces*, which may make them fit for those places, for which thou hast ordained them; Direct all the *Nobility*, *Bishops*, *Ministers*, and *Magistrates* of this Church and Common-wealth to govern *the Commons in true Religion, justice, obedience, and tranquillity.* Be merciful unto all the *Brethren*, which fear thee, and call upon thy *Name*, and comfort as many among them, as are sick, and comfortless in body or mind; especially, be favourable to all such as suffer any trouble or persecution for the testimony of the *truth* and *H. Gospel.* And give them a gracious *deliverance* out of all their troubles, which way it shall seem best to thy Wisdom; for the glory of thy *Name*, the further enlarging of the *Truth*, and the more ample increase of their own comfort and consolation. Hasten thy coming, O blessed Saviour, and end these sinful days. And give me *grace*, that, like a wise *Virgin*, I may be prepared with *Oil* in my *Lamp*, to meet thee the sweet *Bridegroom* of my Soul at thy coming, whether it be by the day of *Death* or of *Judgement*; and then, Lord Jesus, come when thou wilt; *even Lord Jesus come quickly.* These and all other

Isa. 36. 8. Psal. 72. 15. 2 Tim. 2. 2. Heb. 6. 14.

1 Tim. 2. 2.

Jam. 5. 15. Heb. 11. 36. 1 Cor. 10. 15. 2 Tim. 2. 9. 2 Cor. 1. 6, &c.

Matth. 25. 12, &c.

graces which thou knowest needful and necessary for me this day and evermore; I humbly crave and beg at thy hand, O Father, giving thee the glory, in that form of Prayer, which Christ himself hath taught me to say unto thee, *Our Father which art in Heaven*, &c.

Meditations to stir us up to Morning Prayer.

IF when thou art about to pray, Satan shall suggest that thy Prayers are too long, and that therefore it were better either to omit Prayers, or else to cut them shorter: meditate that Prayer is the *spiritual sacrifice, wherewith God is well pleased*; and therefore it is so displeasing to the Devil, and so irksom to thy flesh. Bend therefore thy *affections* (will they nill they) to so holy an exercise; assuring thy self that it doth by so much the more please God, by how much the more it is unpleasing to *thy flesh*. Heb. 13. 15, 16.

2. Forget not how the *Holy Ghost* puts it down as a special note of Reprobates; *they call not upon the Lord, they call not upon God*. And when *Eliphaz* supposed that *Job* had *cast off the fear of God*, and that *God had cast* Job *out of his favour*, he charged him that he restrained *Prayer before God*; making that a sure note of the *one*, and a sufficient *cause* of the other. On the other side, that God hath promised, that *whosoever shall call on his Name shall be saved*. Psalm 14. 4. Psalm 53. 4. Job 15. 4. Rom. 16. 12.

ord. It is certain, that he who maketh no conscience of the duty of *Prayer* hath no grace of the *holy Spirit* in him. For the *Spirit* of *grace* and *prayer* are one, and therefore *grace* and *prayer* go together. But he that can frame a *penitent heart* (morning and evening) pray unto God, it is sure that he hath his measure of *grace* in this World; and he shall have his portion of *glory* in the life which is to come. Zech. 12. 10.

3. Remember that as *loathing* of meat, and *painfulness* of speaking, are two *Symptoms* of a sick body; so *irksomness* of praying *when thou talkest* with God, and *carelessness in hearing when* God *by his Word speaks unto thee*, are *two sore signs of a sick Soul.*

4. Call to mind the zealous Devotion of the Christians in the *Primitive Churches*, who spent many whole Nights and vigils in *watching* and *praying* for the forgiveness of their sins; and that they might be found ready at the coming of Christ. And how that *David* was not content *to pray at Morning, at Evening, and at Noon*: but he would also *rise up at midnight to pray unto God.* And if Christ did chide his Disciples, because they would not watch with him one hour in *praying*, what chiding dost thou deserve, who thinkest it too long to continue in Prayer but one quarter of an hour? If thou hast spent divers hours in seeing a vain *Masque* or a *Play*; yea, whole dayes and nights in *Carding* and *Dicing* to please the *flesh*; be ashamed Psalm 55. 16, 17. Mat. 20. 40.

to think a Prayer a quarter of an hour long, to be too long an Exercise for the service of God.

5. Consider, that if the Papists in their blind superstition, do in an unknown and therefore *unedifying* Tongue (fit only for the children of *mystical Babylon*) mutter over upon their *Beads*, every Morning and Evening so many scores of *Ave-Marias*, *Pater-nosters*, and Idolatrous Prayers: how will they in their *superstitious devotion*, rise up in judgment against thee, professing thy self to be a true Worshipper of Christ? If thou think'st those Prayers be too long a Task, being shorter for quantity than theirs, but far more profitable for quality, tending only to God's glory and thy good, and so compiled of Scripture-phrase, as that thou mayst speak to God, as well in his own holy *words*, as in thine own native *language*: Be ashamed, that Papists in their *superstitious* worshipping of *Creatures* should shew themselves more devout than thou, in the *sincere* worshipping of the *true* and [4] only God. And indeed a Prayer in private Devotion, should be one [5] continued speech, rather than many broken fragments.

6. Lastly, When such thoughts come into thy head, either to keep thee from *prayer*, or to *distract* thee in praying; remember that those are the *Fowls* which the *evil one* sends to devour the *good seed*, and the carcasses of thy spiritual sacrifice, but

2 Cor. 14. 13, &c. 10. 26. 17.
1 Gen. 11. 7, 9.
[3] Ap. 17. 5.
[7] Superstition. Qui filo insertis mimerant sua murmura baccis. Man. Alph.

[4] Job 17. 3.
[5] Vox continuata, non concisa & rupta, ut battologia vitetur, Perkins de unicreation. con. cap. 19. Mat. 13. 19. Gen. 25. 11.

but endeavour with *Abraham* to *drive them away*. Yet notwithstanding, if thou perceivest at some times that thy spirits are dull, and thy mind not apt for prayer and holy devotion, strive not too much for that time, but humble thy self at the sense of thine infirmities and dulness, knowing that God accepteth the willing mind, (though it be oppressed with the *weariness of the flesh*) endeavour the next time to recompence this dulness by *redoubling* thy zeal, and for the time present commend thy Soul to God in this or the like short Prayer.

Another short Morning Prayer.

O Most gracious God, and merciful Father, I thine unworthy Servant, do here acknowledg that as I have been *born* in *sin*, so I have lived in *iniquity*, and broken every one of thy Commandments, in thought, word, and deed, following the desires of mine own will, and lusts of my flesh, not caring to be governed by thy holy Word and Spirit, and therefore I have justly deserved all *shame* and *misery* in this life, and everlasting *condemnation in Hell-fire*; if thou shouldest but deal with me according to thy justice and my desert. Wherefore, O heavenly Father, I beseech thee, for thy Son *Jesus Christ* his sake, and for the *merits* of that *bitter death*, and *bloody Passion*, which I believe that he hath suffered for *me*, that thou wouldst par-

tion, and forgive me all my *sins*, and deliver me from the *shame and vengeance* which is due to me for them. And send *thy holy Spirit* into *my heart*, which may assure me that thou art my *Father*, and that I am thy *Child*, and that thou lovest me with an unchangeable love; and let the same thy good *Spirit* lead me in *thy truth*, and *crucifie* in me more and more all worldly and carnal *lusts*, that my sins may more and more *die* in me; and that I may serve thee in *unfeigned righteousness* and holiness this day, and all the days of my life; that when this mortal life is ended, I may (through thy mercy in *Christ*) be made a *partaker* in *everlasting glory* in *thy heavenly Kingdom*. And here, *O Lord*, from the bottom of my heart, I thank thee for all thy blessings which thou hast bestowed upon *my soul* and *body*; for *electing* me in *thy love*, *redeeming* me by *thy Son*, *sanctifying* me by *thy Spirit*, and *preserving* me from *my youth*, until this *present day* and *hour* by thy most gracious *Providence*.

I thank thee more especially, for that thou hast defended me this night from all perils and dangers, and hast brought me safe to the beginning of this day. And now (good *Lord*) I beseech thee keep me this day from all evil that may hurt me, and from falling into *any gross sin* that should offend thee. Set *thy fear* before mine *eyes*, and let *thy Spirit* so rule *my heart*, that all that I shall *think*, *do*, or *speak*,

this

may tend to thy *glory*, the *good* of others, and the *peace* of mine own Conscience; And to this end I commend my self, and all my ways and actions, together with all that do belong unto me, unto thy *gracious direction* and *protection*, praying thee to keep both them and me from all evil; and to give a blessing to all our honest labours and endeavours. Defend thy whole Church from the tyrannie of the World, and of Antichrist; preserve our gracious King from all Conspiracies and Treasons, grant him a long and prosperous Reign over us. Bless our gracious Queen *Mary*, Prince *Charles*, the Lady *Mary*, the Lady *Elizabeth*, and her Princely Issue; endue them with thy grace, and defend them from all evil. Bless all our Ministers and Magistrates, with those graces and gifts which thou knowest necessary for their places. Be favourable to all that fear thee, and tremble at thy judgments; comfort all those that are sick and comfortless; Lord, keep me in a continual readiness by Faith and repentance for my last end, that whether I live or die, I may be found thine own, to thine eternal glory, and mine everlasting salvation, through Jesus Christ my only Saviour; In whose blessed Name I beg these mercies at thy hands, and give unto thee thy praise and glory, in that Prayer, which he hath sanctified with his own lips, saying, *Our Father*, &c.

Further Meditations to stir up to Prayer in the Morning.

THink not any *business* of hers (though never so great) a sufficient excuse to omit *Prayer* in the Morning, but meditate,

1. That the *greater* thy business is, by so much the more need hast thou to pray for *God's good speed* and *blessing* thereon, seeing it is certain that *nothing can prosper without his blessing.*

2. That many a Man when he thought himself *surest*, hath been *soonest* crossed, so mayst thou.

Quem dies vidit venientem superbum, hunc videt fugientem jacentem. Sen. Nescis quid vesper serus vehat. Var.

3. That many a Man hath gone out of his door, and never come in again. Many a Man who arose well and lively in the Morning, hath been seen a dead Man e're Night. So may it befall thee; and if thou be so careful (before thou goest abroad) to drink, to fence thy Body from ill *air*; how much more careful shouldst thou be to pray to preserve thy Soul from *evil temptations?*

4. That the time spent in Prayer, never hindereth, but *furthereth* and *prospereth* a Man's journey and business.

5. That in going abroad in the *world* thou goest into a *Forest* full of unknown dangers; where thou shalt meet many *Briars* to tear thy good Name, many *Snares* to trap thy *Life*, and many *Hunters* to devour thy *Soul*. It is a Field of pleasant *grass*, but full of *poisonous Serpents*. Adventure not therefore to go naked, amongst

these

these *hearts*, till thou hast prayed *Christ* to cloath thee with his *Righteousness*; not to pass through those *snares* and *ambushments* till thou hast pray'd *for God's providence to be thy guide*; not to walk *bare-foot* through this Snake-field; till having thy *feet shod with the preparation of the Gospel of peace*, thou hast prayed to have still the *Brazen-serpent* in the *eyes of thy faith*, that so if thou comest not home *better*, thou maist be sure not to return worser, than when thou wentest out of door.

Therefore though thy hast be never so much, or thy business never so great, yet go not about it, nor out of thy doors, till thou hast at least used this, or the like short Prayer.

A brief Prayer for the Morning.

O Merciful Father for Jesus Christ his sake, I beseech thee, forgive me all my known and secret sins; which in thought, word, or deed, I have committed against thy Divine Majesty, and deliver me from all those *judgments* which are due unto me for them; and *sanctifie* my heart with thy *holy Spirit*, that I may henceforth lead a more godly and Religious life. And here (O Lord) I praise thy holy Name, for that thou hast refreshed me this night with moderate sleep and rest. I beseech thee likewise defend me this day from all perils and dangers of body and soul. And to this end I commend my self and all my actions unto thy blessed

pro-

protection and government, beseeching thee, that whether I live or die, I may live and die *to thy glory*, and the *salvation* of my *poor soul*, which thou hast bought with thy *precious blood*. Bless me therefore, O Lord, in *my going out*, and *coming in*. And grant that whatsoever I shall *think*, *speak*, or *take in hand* this day, may tend to the glory of thy Name, the good of others, and the *comfort* of mine *own conscience*, when I shall come to make before *thee* my *last accounts*. Grant this, O *heavenly Father*, for *Jesus Christ* thy Son's sake; in whose blessed Name I give thee thy glory, and beg at thy hands all other graces which thou seest to be necessary for me this day and ever, in that Prayer which Christ himself hath taught me, saying: *Our Father*, &c.

Meditations directing a Christian how he may walk all the day with God, like Enoch.

HAving thus begun, keep *all the day after* as diligent a *watch* as thou canst over all *thy thoughts*, *words*, and *actions*, which thou mayst easily do by craving the assistance of God's *Holy Spirit*, and observe these few Rules.

Rom. 8. 26. Phil. 2. 5. Prov. 27. 1.

First, *For thy Thoughts.*

BE [1] careful to suppress every sin in the first motion. Dash [2] *Babylons* children (whilst they are young) against the stones. Tread (betimes) the *Cockatrice* Egg

[1] Eph. 4. 27.
[2] Mat. 5. 29.

Egg, lest it break out into a *Serpent*. Let sin be to thy heart a stranger, not a *home-dweller*. Take heed of falling off in the same sin, lest the *custom of sinning* [1] *take away the conscience of sin*, and then shalt thou wax so *impudently wicked*, that thou wilt neither *fear God*, nor *reverence Men*.

[1] Qui conscientiæ curam abjiciunt, nec homines reverentur nec Deum.

2. Suffer not thy mind to feed it self upon any imagination, which is either *impossible* for thee to do, or *unprofitable*, if it be done; but rather think of the *worlds vanity* to contemn it; of *Death*, to expect it; of *judgment*, to avoid it; of *Hell*, to escape it; and of *Heaven*, to desire it.

3. Desire not to fulfil thy mind in all things; but learn to deny thy self *those* desires (though never so pleasing to thy nature) which being attained, will draw either *scandal* on thy *Religion*, or *hatred* to thy *Person*. Consider in every thing the *end* before thou attempt the *action*. Prov. 6. 14. Zech. 1. 13.

4. Labour daily more and more to see thine own *misery* through unbelief, *self-love*, and *wilful breaches of God's Law*; and the *necessity* of God's mercy through the merits of *Christ's* passion to be such; that if thou wert demanded, *what is the vilest Creature upon Earth?* thy Conscience may answer, *Mine own self, by reason of my great sins*; and if that on the other side thou wert asked, *what thou esteemest to be the most precious thing in the World?* thy heart may answer, *One drop of Christ's blood to wash away my sins*. And as thou renderest the salvation of thy Soul, live not in

in any wilful sinfulness: For true faith and the purpose of sinning can never stand together.

5. Approve thy self to be a true servant of Christ, not only in thy *general* Calling, as in the frequent use of the *word* and *Sacraments*; but also in the *particulars*, in making conscience to eschew every known sin, and to obey God in every one of his Commandments, like *Josiah*, who *turned to God with all his heart according to the Law of Moses*; and *Zachary* and *Elizabeth*, who *walked in all the Commandments of God without reproof*. But if at any time through frailty thou slippest into any sin, lie not in it, but speedily rise out of it by unfeigned repentance; praying for pardon till thy conscience be pacified, thy hatred of sin increased, and thy purpose of amendment confirmed.

2 Kings 23. 25. Luke 1. 6.

5. Beware of affecting *popularity* by adulation; the end never proves good: though attained by *due desert*, yet *manage* it wisely, lest it prove more dangerous than contempt. For States desire but to keep down whom they *contemn* for their unworthiness; but to cut off whom they envy for their greatness. He therefore is truly prudent, who (considering the *premisses*) neither [a] *affecteth* nor *neglecteth* popularity. But in any wise take heed of harbouring a [b] *discontented mind*, for it may work thee more *woe* than thou art aware of. It is a *special mercy*, in the multitude of so *many blessings*, as thou dost enjoy

[a] *Socrates* in forum egressus, quam multis ego inquit non egeo.
[b] Non est ergo pauper qui caret, sed qui eget. Dimidium plus toto. Hesiod.

joy to have some *crosses*. God gives thee *many blessings*, lest through want (being his Child) thou shouldst *despair*; And he sends thee some crosses, lest by too *much prosperity* (playing the fool) thou shouldst presume. Many who were mounted to great *Dignities*, would have contented themselves with *meaner*, had they known *their great dangers*: affect therefore competency rather than *Eminency*. And in *all thy will* have ever an eye to God's *will*, lest thy *self-action* turn to thy own *destruction*. Happy is the Man, who in his short life is least known to the World, so that he doth truly know God and himself; whatsoever *cross* therefore thou hast to discontent thee, remember that it is *less than thy sins have deserved*. Count therefore *Christ* thy chiefest joy; and sin thy greatest grief; esteem no want to the want of *grace*; nor any loss, to the loss of *God's favour*; and then the discontentment for *outward means* shall the less perplex thine *inward* mind. And as oft as Satan shall offer any motion of *discontentment* to thy mind, remember St. *Paul's* admonition, *we brought nothing into the world, and it is certain that we can carry nothing out. And having food and rayment, let us therewith be content; but they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition*; Pray therefore with wise *Agur*, *O Lord, give me neither poverty nor riches, feed me with food*

Feriunt summos fulmina montes, Hor. Tangunt magnos tristia fata deos, Ovid.

Qui notus nimis omnibus, ignotus moritur sibi. Seneca.

1 Tim. 6. 7, 8, 9.

Insaniæ damnandi sunt qui tam multa tam anxie congerant quum sit tam paucis opus, Viv. Pro. 30. 8, 9. Vivitur exiguo melius, Claud.

sure convenient for me, lest I be too full and deny thee, and say, who is the Lord? or lest I be poor, and steal, and take the Name of my God in vain.

1 Tim. 6 8, 9. Gen. 28. 20

Bestow no more thought upon *worldly things* than thou needs must, for the *discharge* of thy *place*, and the maintenance of thy *estate*, but still let *thy care be greater* for *heavenly* than *earthly* things, and be more grieved for a *dishonour* done to *God*, than for an *injury* offered to thy self; but if any private *injury* be offered unto thee, bear it as a Christian, *with patience*. Never was an innocent Man wronged, but if he *patiently* bare his Cross he *overcame* in the end. But thy *good name* in the mean while is wounded; bear that also with *patience*. For he that at the *last day* will give thy *Body a resurrection*, will as sure in his good time, grant a *resurrection* to thy *good name*. If *impatiently* thou fretest and vexest at *thy wrongs*, the *hurt* which thou dost *thy self* is more than that which thine Enemy can do unto thee. Neither canst thou more *rejoice* him, than to hear that it throughly vexeth thee. But if thou canst shew *patience on Earth*, God will shew himself *just from Heaven*. Pray for him; for if thou be a good Man thy self, thou canst not but *rejoice* if thou shouldst see thy *worst Enemy to become a good Man too*. But if he still *continueth in his malice*, and *increase in his mischief*, give thou thy self unto *Prayer*, committing *thy self*, and commending thy cause unto the

1 Gal. 3. 1, 2. Phil. 3. 20. Josh. 7. 9. Psalm 131. 21, &c.

Nobile vincendi genus est patientia vincit qui patitur. Si vis vicere, disce pati. Optima injuriæ ultio est oblivio, efficit enim ut animam levet, nec magis lædit quam si facta non esset.

righteous

righteous Judge of Heaven and Earth, saying with *Jeremy*, *O Lord of Hosts that judgest righteously, and triest the reins, and the heart; vengeance is thine, and unto thee have I opened my cause*; in the mean while *wait* (with *David*) *on the Lord, be of good courage, and he shall comfort thine heart.* Jer. 11. 29.

8. The more others *commend* thee for an excellent act, be thou the more humble in thine *own thoughts*. Affect not the *vain praises* of Men; the blessed *Virgin* was troubled, when she was truly praised of an *Angel*. They shall be praised of *Angels in Heaven*, who have eschewed the praises of Men on Earth; neither needest thou praise thy self; deal but uprightly, *others* will do that for thee. Be not thou curious to know other mens *doings*, but rather be careful that no Man know *any ill dealing by thee.* Ne verbis quod scis ostenter, sed rebus te ostende scire. Psal. 49. 18.

9. Esteem no sin *little*, for the Curse of God is due to the least, and the least would have damned thee, had not the Son of God *died* for thee. Bewail therefore the *misery* of thine own estate; and as occasion is ministred, *mourn* for the *iniquity* of the time; Pray to God to *amend* it, and be not thou one of them that make it worse. Ezra. 9. 4. Psalm 89. 9. Mark 3. 5.

10. Lastly, Think often of the [1] *shortness* of thy life, and *certainty* of *death*, and wish rather a *good life*, than a *long*. For as one day of *Man's life* is to be prefer'd before the longest age of a *Stag* or *Raven*; so one day spent *religiously*, is to be *higher* valued [1] Heu fugiunt fœno non remorante dies. Non quam diu, sed quam bene.

valued than a Man's [1] whole life that is consumed in prophaneness.

Cast over therefore once every day the number of thy days in subtracting those *that are past*, (as being vanished like yesternights dream) contracting them that are to come (since the one half must be slept out, the rest made uncomfortable by the troubles of the World, thine own sickness, and the death of Friends:) counting only the present Day thine: which spend as if thou wert to spend no more.

Secondly, For thy words.

1. REmember that thou must answer for every [2] *idle word*; that in *multiloquy* the wisest Man shall over-shoot himself. And therefore all tedious and idle talk, whereof seldom ariseth comfort, many times Repentance: especially beware of rash Answers, when the Tongue out-runs the Mind. The word was thine whilst thou kept'st in it; it is [3] another's as soon as it is out. O the shame, when a Man's own Tongue shall be produced a *witness*, to the confusion of *his own fact!*

Let then thy words be few, but advised; fore-think whether that which thou art to speak, be fit to be spoken; affirm no more than that thou knowest to be true; and be rather silent, than to speak to an ill, or to no purpose.

2. Let thy Heart and Tongue ever go together

[1] Fuit non vixit. Sen. Non refert quanta sit vita diuturnitas, sed qualis fit administratio, Vives. Tota vitæ dies unus nemorum sit homines non exsatiari iisdem totiès redeuntibus.

[2] Non potest præsentem diem recte vivere qui se non cum quasi ultimum victurum esse cogitat.

[3] Mark 12. 36. Prov. 17. 27. & 10. 17. Dixisse sæpe pœnituit, tacuisse vero nunquam.

[4] Nescit vox missa reverti. Quam periculosum illud lingua quo vadis? Nescit pœnitenda loqui qui præterenda prius suo tradidit ex animo. Cassiod. lib. 10. Ep. 5.

gether in honesty and truth, hate [1] *dissembling* and *lying* in another, detest it in thy self, or God will detest thee for it; for he *hateth a Lyar, and his Father the Devil is so.* And if once thou be discovered to make no *conscience* of lying, no Man will believe thee when thou speakest a truth; but if thou loveſt Truth, more credit will be given to thy *word* than to a Lyar's Oath. Great is the poſſeſſion which Satan hath in thoſe, who are ſo accuſtomed to lying, that they will lye, yea though they get nothing by it themſelves, nor are not compelled to it by others. Let not thine anger remain, when thou ſeeſt the cauſe removed; and ever diſtinguiſh between him that offendeth of infirmity, (or againſt his will) and him who offendeth maliciouſly, and of ſet purpoſe; let the one have pity, the other juſtice.

3. Keep thy ſpeech as clean from all *obſcenity*, as thou wouldſt thy meat from poiſon; and let thy talk be [2] *gracious*, that he that hears thee may grow *better* by thee; and be ever more earneſt when thou [3] ſpeakeſt of Religion, than when thou ſpeakeſt of *worldly matters.*

If thou perceiveſt that thou haſt erred, *perſevere* not in thine errour; rejoice to find the Truth, and magnifie it. Study therefore three things eſpecially; to *underſtand well*, to *ſay well*, and to *do well.*

And when thou meeteſt with *God's children*, be ſure to make ſome *holy advantage* [4] by them; learn of them all the good that thou

[1] 1 Pet. 2. 1. Pſalm 2. 1. Si mendacem te nôrint nemo tibi credet, etiamſi affirmes veriſſima. Ariſt. Oſi tanquam amaturus. Prov. 6. 3. Acts 2. 19. 1 Tim. 1. 15. Pſal. 59. 35. Matt. 102. 7.

[2] Eph. 4. 29. Pſalm 1. 2. Prov. 31. 26. Pii eſt alios reddere pios

[3] Pſal. 129. 31.

[4] Pſal. 69. 2. Si verum audis ſilentio protinus reverere, illique tanquam divinæ rei aſſurgito.

thou canst; and communicate with them all the good things that thou knowest. The more *good* thou *teachest* others, the more will God still [1] minister unto thee. For as *the gifts of men*, by much using, *do perish and decrease*, so the *gift of God*, by *much using* do *the more grow and increase*; like the [2] *widows* pitcher of Oil, which the more is poured to fill other Vessels, the more it was still repleniſhed in it ſelf.

4. Beware that you believe not all that is told you, and that you tell not [3] all that you hear; for if you do, you ſhall not *long enjoy* true Friends, nor ever want great troubles. Therefore in accuſations, be firſt aſſured of *the truth*, then *cenſure*. And as thou tendereſt the Reputation of an honeſt heart, never let malice in hatred, make thee to reveal that which love in friendſhip bound thee a long time to conceal. But for fear of ſuch after-claps obſerve two things.

First, Though thou haſt many *Acquaintants*; yet make not *any thy familiar friend* but he that truly [4] fears God; ſuch a one thou never needeſt to fear. For though you ſhould in ſome particulars fall out, yet Chriſtian love, the main ground of *your friendſhip*, will never fall away, and the *fear of God* will never ſuffer him *to do thee any villany*. Secondly, Do nothing in the ſight of a *civil friend*, for which thou canſt not be ſafe, unleſs it be concealed; nor any thing for which (if *juſt* cauſe be offered) thou needeſt fear him, if he *prove* thine

[1] Mat. 4. 24, 25.

[2] 2 Kings 4. 2.

[3] Eccl. 3. 7. Luke 2. 19. Arcanum tibi creditum fide illius cuſtodi quam depoſitam pecuniam.

[4] Vera amicitia tantummodo eſt inter bonos, mali nec inter ſe amici ſunt nec cum bonis. Civilem amicum ſic habeas, reputes poſſe inimicum fieri.

thine *unjust Enemy*. If thou hast done *any thing* amiss, ask God *forgiveness*, and perswade thy self, rather than thy Friend to keep thy own counsel. For be assured, that what friendship soever is grounded upon any other *cause* than true Religion, if ever that *cause* fail, the friendship falleth off; and the rather, because that as God breeds *among men peace, truth,* and *amity*, that we should live to do one another good, so the Devil daily soweth *falshood, discord*, and *enmity*, to cause (if he can) dearest Friends to devour one another.

Quod taceri vis, prius ipse tace. Bellum non est hominum sed (quod verbum sonat) belluarum, & cum vitiis non hominibus gerendum. Ephes. 5. 4. Psalm 15. 3.

5. Make not a jest of another Man's *infirmity*; remember thine own; abhor the *frothy wit* of *filthy Nature*, whose brains having once conceived an old Scoff, his mind travels (as a Woman with Child) till he be delivered of it. Yea, he had rather lose his *best Friend*, than his *worst jest*. But if thou be disposed to be merry, have a special care of three things.

Irridere pium nefas, impium immane, hominem inhumanum. Nemo videtur sibi tam vilis ut irrideri mereatur. Phil. 4. 4.

First, That thy mirth be not against *Religion*.

Secondly, That it be not against *Charity*.

Thirdly, That it be not against *Chastity*: and then be as merry as thou canst, only in the Lord.

6. Rejoice not at the fall of thine *Enemy*, for thou knowest not what shall be *the manner of thine own end*. But be more glad to see the *worst Man's amendments*,

[1] Valentinianus imp. Cum supplicio mortis aliquis afficiendus esset, aiebat malle ad vitam revocare. Crudelis animi est alienis malis gaudere, & non misereri communem naturam.

than

Rom. 5. 8. Ephes. 2. 4.

thun his *punishment*. Have no Man, for fear lest Christ love him, *who will not take it well that thou shouldst hate whom he loved.* Christ loved thee when thou wast his enemy; by the merits therefore of *his blood* he requesteth thee, for his sake, to love thy Enemy. Deny him (being a Christian) if thou darest. He asketh but forgiveness for forgiveness. The forgiveness of an hundred *pence* for the forgiveness of ten *thousand Talents*. The sixty hundred thousand Crowns for ten Crowns. Petty forgiveness of Man, for infinite forgiveness of Almighty God. Though *thou thinkest thine Enemies unworthy* to be forgiven, yet Christ is worthy to be obeyed.

Mat. 18. 24, 25. Psalm 119.

Nec mendacii utilitas est diuturna nec veritatis damnum diu nocet.

7. When the glory of God, or good of thy Neighbour doth require it, speak the truth, and fear not the face of Man. The frown of a Prince may sometimes be the favour of God. Neither shall flattery still hold in credit, nor truth always continue in disgrace.

Reprehensio semper vel meliores vel cautiores nos reddit. Si reprehendi fers ægre, reprehendenda ne feceris. Lev. 19. 28.

8. Ever think him a true Friend, who tells thee secretly and plainly of thy faults. He that seeth thee offend, and tells thee not of thy fault, either flatters thee for favour, or dare not displease thee for fear. Miserable is his case, who when he needs, hath none to admonish him. Reprehension, be it just, be it unjust; come it from the mouth of a Friend, or of a Foe, it never doth a wise Man harm. For if it be true, thou hast a warning to amend; if it be false, thou hast a Caveat what to avoid,

vain. So every way it makes a wise Man better or warier. But if thou canst not endure to be reprehended, do then nothing worthy of reprehension.

9. Speak not of God but with fear and reverence, and as in his sight and hearing. For seeing we are not worthy to use his holy Name in our mouths, much less ought we to abuse it vainly in our talk. But ordinarily to use it in vain, rash, or false Oaths, is an undoubted sign of a Soul that never truly feared God. pray therefore with *David*, when thou art to speak of any matter that may move passion; *Set a watch, O Lord, before my mouth, and keep the door of my lips.*

10. Lastly, In [1] *praising* be discreet: in [2] *saluting*, courteous; in [3] *admonishing*, friendly; in [4] *forgiving*, merciful; in [5] *promising*, faithful, and bountiful in [6] *recompencing* good service, making not the rewards of *virtue* the gifts of *favour*.

Qui facile in seriis jurat, in jocis jurabit; qui in jocis & in mendacio. Vives.

Psal. 141 3.

[1] 1 Pet. 5.
[2] Rom. 12.
[3] Affabilitas & comitas sunt nullis impendii; amicitias tamen magnas conglutinant exhibita, dissolvunt prætermissa.
[4] 1 Thes. 5. 9. Lev. 19, 17.
[5] Psal. 15. 4.
[6] Deut. 15. 10 Psalm 119. 101. 1 Cor. 7. 5. 1 Sam. 30. 1.

Thirdly, For thy Actions.

DO not evil though thou mightest; for God will not suffer the least sin (without bitter repentance) to escape unpunished. Leave not undone any good that thou canst. But do nothing *without a Calling*, nor any thing in thy *Calling*, till thou hast first taken *counsel at God's Word*, of the *lawfulness* thereof, and prayed for his blessings upon thy endeavours; and then do it in the *name of God* with chearfulness of heart, committing the success unto

unto him, in whose power it is to bless with his grace, whatsoever business is intended to his glory.

2. When thou art tempted to do any *evil work*, remember that Satan is where his business is. Let not the Child of God be the instrument of so base a slave; hate the *work*, if thou abhorrest the *Author*. Ask thy *Conscience* those two questions: *Would I have another to do this unto me? what shall I answer Christ in the day of my accounts, if contrary to my knowledge and conscience, I shall do this wickedness and sin against him?* And remember with *Joseph*, that though no Man seeth, yet God seeth all. Fly therefore (with *Joseph*) from all sins, as well those that are *secret* in the sight of God, as those which are *manifest* in *the eyes* of Men. For God as he is just, without speedy Repentance, will bring thy *secret* sins, as he did *David's to the open light before all Israel, and before the Sun.* Be therefore as much afraid of *secret* sins, as *open* shame. And so *avoid all in general*, as that thou dost not allow thy self any one particular or daring sin, which the corruption of thy nature could best agree withal; For the crafty Devil can hold a Man's Soul as *fast by one*, as by *many sins*; and faster by *that one* which doth please thee, than by all those which begin to be abominable unto thee. And as thou desirest to avoid a sin, so be careful to shun the [1] occasion.

3. In effecting good actions which are within

1 Cor. 7. 5. Inminet semper occasiones suas diabolus, Greg.

Mark 7. 12. Luke 16. 2. 2 Cor. 5. 10. Gen. 39. 9, 11, &c.

2 Sam. 12. 12. Lev. 8. 17. & 11. 2. Prov. 5. 8. & 6. 27.

[1] Omnis peccandi occasio vitanda est: nam qui amat periculum peribit in illo. Eccles. 3.

within the compass of thy Calling, distrust not God's *providence*, though thou see the means, either *wanting*, or *weak*. And if means do offer themselves, be *sure* that they be *lawful*; and having gotten *lawful means*, take heed that thou rely not more upon them than upon *God himself*. Labour in a lawful *calling*, is God's ordinary means, by which he blesseth *his children* with *outward things*: Pray therefore for *God's blessing* upon his own *means*. In earthly business, bear an heavenly mind; do thou thy best endeavour, and commit the whole success to the *fore-ordained wisdom* of Almighty God. Never think to thrive by those means which God hath accursed. That will not in the end prove gain, which is gotten with *the loss of thy Soul*. In all therefore both *actions* and *means* endeavour with *Paul* to have *always a clean conscience towards God and towards Men*.

Look to your selves, what conscience ye have; For conscience shall damn, and conscience shall save.

Judges 7. 7.

Mat. 16. 26.

Acts 24. 16.

4. Love all good things for God's sake, but God for his own sake. Whilst thou holdest God *thy Friend*, thou needest not fear who is *thine Enemy*; for either God will make thine Enemy to become thy Friend, or will bridle him that he cannot hurt thee. No Man is overthrown by his Enemy, unless that first his sin have prevailed over him, and God hath left him to himself; he that would therefore be safe

Psalm 118. 6, 7. Rom. 8. 14. Prov. 16. 7. Gen. 3. 2, 3, &c. Gen. 31. 7, 23, 42. Exod. 31. 5. Numb. 14. 42, 43, &c.

from the fear of his Enemies, and live still in the favour of his God, let him *redeem* the folly of the time past with serious repentance, look to the time present with religious diligence, and take heed of the time to come with careful providence.

5. Give every Man the honour due to his place, but honour a Man more for his *goodness*, than for his *greatness*. And of whomsoever thou hast received a *benefit*, unto him (as God shall enable thee) remember to be thankful. Acknowledg it lovingly unto Men, and *pray* for him heartily unto God, and count every blessing received from God as a *pledg* of his eternal love, and a *spur* to a *godly life*. Psal. 11. 12, 13.

6. Be not proud for any *external worldly goods*, nor for any *internal spiritual gifts*. *Not for external goods*, because, that as they came *lately*, so they will *shortly* be gone again; their loss therefore is the less to be grieved at. *Not for any internal gifts*; for as God gave them, so he will likewise take them away, if (forgetting the Giver) thou shalt abuse his gifts, to puff up thine *heart* with a pride of thine *own worth*, and contemn others, for whose good Almighty God bestowed those *gifts* upon thee. Hast thou any one virtue that moves thee to be self-conceited, thou hast twenty vices that may better vilifie thee in thine own eyes.

Tu recte vives, si curas esse quod videris. Her. Epist. ad Quin.

Be the same in the sight of God, who beholds thy *heart*, that thou *seemest* to be in the *eyes of Men* that see thy face. Con-

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tent not thy self with *an outward good name*, when thy *conscience* shall *inwardly* tell thee it is *undeserved*, and therefore none of thine. *A deserved good name* for *any thing*, but for *godliness* lasts little, and is less worth. In all the holy Scriptures I never read of any Hypocrites *repentance*; and no wonder; whereas after *sin*, *confession* is left as a means to cure all other Sinners, what means remains to *recover* him, who hath converted *confession it self* unto *sin*? Woe therefore unto the *soul* that is not, and yet still seemeth religious.

Non juvat bonum nomen, reclamante conscientia.

7. Mark the fearful ends of notorious evil Men, to abhor their wicked *actions*; mark the life of the *godly*, that thou maist imitate it; and his blessed *end*, that it may comfort thee. *Obey* thy betters, *observe* the wise, *accompany* the honest, and *love* the religious. And seeing the *corrupt nature* of Man is prone to *hypocrisie*, beware that thou use not the *exercise of Religion*, as matters of *course* and *custom*, without care and conscience, to grow more holy and devout thereby. Observe therefore how by the *continual use* of *good means*, thou feelest thy special *corruptions* weakned, and thy *sanctification* more and more increased; and make no more shew of *holiness* outwardly to the World, than thou hast in the sight of God inwardly in thy heart.

Numb 23. 10. Psal. 32. 35, 36, 37.

1 Cor. 1. 28. Isa. 58. 56. Mat. 25. 27, 28. Psalm 51. 8.

Endeavour to rule those who live under thine *Authority*, rather by love than by fear; for to rule by [1] love is easie and

[1] Ama & impera, blanda via latet imperium. Aug.

from the fear of his Enemies, and live ſtill in the favour of his God, let him *redeem* the folly of the time paſt with ſerious repentance, look to the time preſent with religious diligence, and take heed of the time to come with careful providence.

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Numb 23.10. Psal. 32.35, 36, 37.

1 Cor. 1.28. Isa. 58.56. Mat. 25.27, 28. Psalm 51.8.

Endeavour to rule those who live under thine *Authority*, rather by love than by fear; for to rule by [1] love is easie and

[1] Ama & impera, blanda via latet imperium. Aug.

[1] Qui terret, plus ille timet: sors illa tyranno convenit. Claud. de inst. prin.

[2] 1 Pet. 2. 13.
[3] Lev. 25. 55. Phil. 1. 6. 1 Chr. 9. 6.

Si pericles quoties chlamydem indueret. apud se dicere consuevit, attende Pericles, quod gestaturus es imperium in liberos Athenienses. Plat. in Apoph. Quanto magis ut quoties authoritatem exerciturus es apud teipsum dicere debebas, Memento, homo, quod imperium geris in liberatos Christianos. Qui statuit aliquid, parte inaudita altera, æquum licet statuerit, haud æquus fuit. Sen. in Med.

safe; but tyrannie is ever accompanied with care and [1] terrour. Oppression will force the oppressed to take any *advantage* to shake off the yoke that they are not able to bear; neither will *God's justice* suffer the sway that is grounded on *tyranny*, long to continue. Remember that though by [2] *humane ordinance* they serve thee; yet *by a more peculiar right* they are [3] *God's servants*. Yea, now being *Christians*, *not as thy servants, but above servants, brethren beloved in the Lord*. Rule therefore over Christians (being a Christian) in love and mercy like Christ thy Master.

9. Remember that in all actions none makes a Magistrate more like God, whose Vicegerent he is, than in doing justice *justly*. For the due execution whereof,

First, Have an open ear to the just complaints of unjust dealings.

Secondly, So lend one ear to the *Accuser*, as that thou keep the other for the Accused: for he that decreeth for either part, before both be heard, the decree may be just, but himself is unjust.

Thirdly, In hearing both parts, incline not to the right hand for affection, or the left for hatred; as to believe arguments of persuasion for a Friend, before arguments concluding for a Foe.

Fourthly, Deny not Justice, which is *Regia mensura*, to the meanest Subject; but let the cause of the poor and needy come

come in equal balance with the rich and mighty. If thou perceivest on the one side in a cause, *the high hills of cunning advantage, powerful combination, and violent prosecution*; and on the other side, *the low valleys of poverty, simplicity, and desolation*; prepare thy way (as God doth) to Judgment, by [1] *raising valleys* and *taking down hills*, equalling inequality; and so thou maist lay the foundation of thy sentence upon an even ground. In matters of right and wrong, 'twixt party and party let thy conscience be careful, rather *Jus* [2] *dicere*, to pronounce the Law that is made *secundum allegata & probata*, rather than *Jus dare*, to make a Law of thine own upon the authority of *sic volo, sic jubeo*, fearing that fearful malediction: *Cursed be he that removeth his Neighbours land-mark*. In trials of life and death let Judges, like *Elohim*, *in justice remember mercy*, and so cast the severe eye of justice upon thy *fact*, as that they look with the pitiful eye of mercy upon the *Malefactor*, wresting the favour of the *Law* to the *favour of Life*, where *grace* promiseth amendment; but if *Justice* requireth that [3] *one* rather than *unity* must perish, and that a *rotten member* must be [4] cut off, to save *the whole Body* from putrefying; *fiat justitia*. But whilst thou art pronouncing the *sentence of judgment* on another, remember, that thine *own judgment hangs over thy head*. In all causes therefore judg *aright*, for thou shalt be sure to find

Judicious Sir *Francis Bacon's* Essays of Judicature.

[1] Luke 3. 4, 5. Isa. 40. 5.

[2] 2 Chron. 15. 10.

[3] Melius pereat unus quam ut pereat unitas.

[4] Ense recidendum ne pars sincera trahatur.

a righteous Judg, before whom thou must shortly *appear* to be judged thy self; at what time thou maist leave to thy *Friend* this for thine *Epitaph*.

Nuper eram judex, jam judicis ante tribunal
Subsistens paveo: judicor ipse modo.

Many (I know not upon what *grounds*) seem to be much *grieved* with the *laws* of the land; but *wiser Men* may answer them with the Apostle, *Nos scimus bonam esse legem, modo judex eâ legitimè utatur, We know that the Law is good, if a man use it lawfully.* And he shall be unto me a righteous Judg, whose heart, neither corruption of *bribes*, fear of *foes*, nor favour of *friends* can withdraw from the conscionable *practise of those precepts*. And to that rare and venerable Judg, I say with *Jehoshaphat*, *Be of good courage, and do justice, and the Lord will be with the good.*

1 Tim. 1. 8.

2 Chron. 19. 11.

10. Lastly, Make not an *occupation* of any *Recreation*. The longest use of *pleasure* is but short; but the *pains of pleasure* abused are eternal; like therefore *lawful recreation*, so far forth, as it makes thee *fitter* in *body* and *mind*, to do more chearfully the *service of God*, and the duties of thy Calling. Thy work is great, thy time is but short; and *he who will recompence every man according to his works, standeth at the Door.* Think how much work is behind, how slow thou hast wrought in the time which is past; and what a reckoning thou shouldst make, if thy Master should *call thee this Day to thine accounts.*

Prov. 24. 17. Phil. 3. 8. Vita brevis, opusq; multum, operarii pigri, & urget Pater-Familias. Rabbi Apoph. Apoc. 2. 12. James 3. 9.

Be

Be therefore careful henceforth to make the most advantage of thy short time that remains, as a Man would of an *old Coast*, that were near *expiring*; and when thou dispossest to *recreate* thy self, remember how small a time is allotted for thy life; and that therefore much of that is not to be consumed in *idleness, sports, plays*, and *toyish vanities*, seeing the *whole* is but a *short while*, though it be all spent in doing the best good thou canst; for Man was not created for *sports, plays*, and *recreations*, but *zealously* to serve God in *Religion*, and *consequently* to serve his Neighbour in his *vocation*; and by both to ascertain himself of eternal salvation. Esteem therefore thy loss of [1] *time*, one of the *greatest losses*; redeem it carefully, to spend it wisely; that when the time cometh that thou maist be no longer a *Steward* on *Earth*, thy Master may *welcome* thee with an *Euge, bone serve*, and give thee a *better in Heaven*; where thou shalt joyfully enjoy thy Master's joys for evermore.

[1] Nihil est aliud tempus quam vita, quam unusquisque tantum se amare profitetur; quum rei nullius magis sit prodigus quam temporis. Eph. 5. 16. Luke 16. 2. Mat. 25. 24. Psal. 90. 16. John 14. 5. Vive memor quam sis brevis ævi, Hor.

Meditations for the Evening.

At Evening when thou preparest thy self to take thy rest, meditate on these few points.

1. THat seeing thy days are numbred, there is one more of thy number spent, and thou art now the nearer to thy end by a day.

2. Sit down a while before thou goest to Bed, and consider with thy

ſelf what memorable thing thou haſt *ſeen*, *heard*, or *read* that day more than thou ſaweſt, heardeſt, or knoweſt before: and make thy beſt uſe of them; but eſpecially call to mind what ſin thou haſt committed that day againſt God or Man, and what good thou haſt omitted; and humble thy ſelf for both. If thou findeſt thou haſt done any goodneſs, acknowledg it to be God's grace, and give him the glory, and count that day [1] loſt wherein thou haſt not done ſome good.

[1] Heu perdidi diem. Tit. Veſp. Apoph. Nullus ſine linea dies.

3. If by frailty and ſtrong tentation, thou ſhalt perceive that thou haſt committed any grievous ſin or fault; preſume not to ſleep, till thou have upon *thy knees* made a particular reconciliation with God in Chriſt for the ſame; both by confeſſing the fault, and by fervent praying for the pardon of the ſame. Thus making the ſcore even with Chriſt every night, thou ſhalt have the leſs to account for, when thou art to make a final reckoning before his Majeſty in the Judgment Day.

Eph. 4. 26.

4. If thou haſt fallen out with any in the day, let not the *Sun go down on thy anger that night.* If thy Conſcience tells thee that thou haſt wronged him, acknowledg thine offence, and [2] intreat him to *forgive* thee. If he have wronged thee, offer him *reconciliation*, and if he will not be reconciled, yet do thou from thy heart forgive him, *Matth.* 5. *verſe* 23. But in any caſe preſume not to be thine own

[2] Non turpe eſt, veniam precari, turpe eſt Deum aut hominem habere inimicum.

own avenger. For in so doing thou dost God a double *injury*; First, in offering to take *the sword of Justice* out of his hand, as though he were not *just*, having reserved *the execution of vengeance* to himself. Secondly, In *usurping authority* over his servant, without referring the cause to his hearing and censure, being his and thy Master. Besides, thou art too partial to be a revenger. For if thou be to execute revenge on thy self, thou wilt do it too lightly; if on thy Enemy, too heavily. It belongeth therefore to God to revenge, to thee to forgive.

Mihi vindicta dicit Dominus. Rom. 12.19. Non est tibi jus in servum alienum, imo in conservum tuum.

And in testimony that thou hast freely forgiven him, pray unto God for the forgiveness of his fault, and the amendment of his life; and the next time that occasion is offered, (and it lies in *thy power*) do him good, and *rejoice* in doing of it; for he that doth good to his *Enemies*, shews himself the Child of God, and his reward is with God his Father.

Cui semel ignoveris, cura ut ille sentiat bona fide id esse actum; & si qua in re illum jurare potes experiatur te amicum. Vives. Mat. 35.44.

5. Use not *sleep* as a *mean* to satiate the foggy *lithernes* of thy *flesh*, but as a *Medicine* to refresh thy tired senses and members; *sufficient sleep* quickneth the *mind*, and reviveth the *Body*, but *immoderate sleep* dulleth the one, and *fatneth* the other.

In vita tempus quod somno impeditur, non est vita, vita enim vigilia est.

6. Remember that *many* go to Bed and never rise again, till they be wakened and *raised* up by the fearful sound of the *last Trumpet*. But he that *sleepeth* and *wakeneth* with *Prayer*, sleepeth and awakeneth with *Christ*. If therefore thou desirest to

sleep securely, and *safely*; yield up thy self into the hands of God, whilst thou art waking; and so go to bed with a reverence of *God's Majesty*, and consideration of thine own *misery*, which thou maist imprint in thy heart in some measure, by these and the like Meditations.

Read a *Chapter* in the same order as was prescribed in the *Morning*, and when thou hast done, kneel down on both thy *knees* at the Beds-side, or some other convenient place in thy Chamber, and lifting up thy *heart*, thine *eyes*, and *hands*, to thy heavenly *Father*, in the name and mediation of his *holy Son Jesus*, praying unto him, if thou hast the gift of Prayer.

1. *Confessing* thy sins, especially those which thou hast committed that day.

2. *Craving* most earnestly (for Christ his sake) *pardon and forgiveness for them.*

3. Requesting the assistance of his *holy Spirit* for amendment of life.

4. In *giving thanks* for benefits received, especially for thy preservation that Day.

5. Praying for rest and *protection* that Night.

6. Remembring the state of *the Church*, the *King*, and the *Royal Posterity*, our Ministers, and Magistrates, and our Brethren, visited or persecuted.

7. Lastly, Commending thy self and all thine to his gracious custody.

And which thou maist do in these or the like words.

A Prayer for the Evening.

O Most gracious God and loving Father, *who art about my bed, and knowest my down-lying, and mine up-rising, and art near unto all that call upon thee in truth and sincerity.* I wretched Sinner do beseech thee, to look upon me with the eyes of thy mercy, and not to behold me as I am in my self; for then thou shalt see but an unclean and defiled creature, *conceived in sin, and living in iniquity*; so that *I am ashamed to lift up mine eyes to Heaven, knowing how grievously I have sinned against Heaven, and before thee*; For, O *Lord*, I have transgressed *all thy Commandments, and righteous Laws*, not only through negligence and infirmity, but oftentimes through *wilful presumption*, contrary to my *knowledg*; yea contrary to the motions of thy *Holy Spirit* reclaiming me from them; so that I have wounded my conscience, and grieved thy *holy Spirit*, by whom thou hast *sealed me to the day of Redemption*. Thou hast consecrated my Soul and Body, to be the *Temple* of the *Holy Ghost*; I wretched Sinner have defiled both, with all manner of pollution and uncleanness. My *Eyes* in taking pleasure to *behold vanity*, mine *Ears* in hearing *impure and unchast* speeches, my *Tongue* in leasing and evil speaking; my *Hands* are so full of impurity, that I am ashamed to lift them up unto thee, and my *Feet* have carried me after mine own

Psalm 139. 23.
Psal 145. 18.
Psal. 51. 5.
Heb. 29. 6.
Luke 15, 18.
Cant. 9, 11.
Eph. 4. 30.
Psalm 119. 37.
Psalm 6. 5.
Isa. 6. 5.

Rom. 3. 15, 16.

own ways; my *understanding and reasoning*, which are so quick in all earthly *matters*, are only *blind* and *stupid*, when I come to meditate or discourse of *spiritual* and *heavenly things*; my memory, which should be the treasury of all goodness, is not so apt to remember any thing, as those things which are *vile* and *vain*; yea, Lord, by woful experience I find, that *naturally all the imaginations of the thoughts of mine heart are only evil continually*. And these my sins *are more in number, than the hairs which grow upon mine head*: and they have grown over like a loathsom Leprosie, *that from the crown of my head to the sole of my foot*, there remains no part which they have not infected; they make *me seem vile in mine own eyes*, how much more *abominable* must I then *appear in thy sight*? and the *custom of sinning* hath almost taken away the *conscience* of sin, and pulled upon me such *blindness* of *sinse*, and hardness of *heart*, that thy judgments denounced against my sins, by the faithful *Preachers* of thy Word, do not terrifie me to return unto thee unfeigned Repentance for them. And if thou *Lord*, shouldst but deal with me according to thy *justice*, and my *desert*, I should utterly be confounded and condemned. But seeing that of thine infinite *mercy*, thou hast *spared me so long*, and still *waitest* for my Repentance; I humbly beseech thee for the *bitter death* and *bloody passions* sake, which *Jesus Christ* hath suffered

Gen. 6. 5.

Psal. 40. 12.

Isa. 1. 6.

2 Sam. 6. 22.

2 John 3. 20.

ed for me, that thou wouldst pardon and forgive unto me all my sins and offences and open unto *me that ever-streaming fountain of the blood of Christ*, which thou hast promised to open under the *New Testament* to the penitent of the house of *David*, that all *my sins* and *uncleanness* may be so *bathed in his blood*, buried in *his death*, and hid in *his wounds*, that they may never be more seen to *shame me in this life*, and to *condemn* me before the *Judgment-seat* in the World which is to come. And forasmuch, O Lord, as thou knowest, that *it is not in Man to turn his own heart, unless thou dost first give him grace to convert*; and seeing that it is as easie with thee to *make* me righteous and holy, as to bid me to be such: O my God, give me grace to *do what thou commandest, and then command what thou wilt*, and thou shalt find me willing to do thy blessed will. And to this end give unto me *thy holy Spirit*, which thou hast *promised to give* (to the worlds end) unto all *thine elect people*. And let the same *thy holy Spirit* purge *my heart*, heal *my corruption*, sanctifie *my nature*, and *consecrate my soul and body*, that they may become *Temples of the holy Ghost*, to serve thee in *righteousness and holiness all the days of my life*; and when (by the direction and assistance of *thy holy Spirit*) I shall *finish my course* in this short and transitory life, I may chearfully leave this World, and resign my *Soul into thy Fatherly hands*, in assured confidence of enjoying

Zech. 13. 1.

Jer. 20. 23.

Da Domine quod jubes, & jube quod vis. Aug.

Mat. 28. 20.

John 16. 12.

1 Cor. 3. 16, 17.

Luke 1. 14.

Acts 13. 25.

2 Tim. 2. 7.

Psalm 31. 5.

Mat 25. 36. 2 Tim. 4. 8. joying everlasting life with thee in thine heavenly Kingdom, which thou hast prepared for thine elect Saints who love the *Lord Jesus* and expect his appearing.

In the mean while, O Father, I beseech thee, let thy *holy Spirit* work in me such a serious Repentance as that I may with tears lament my sins past, with *grief* of heart be humbled for my sins present, and with all my *endeavours* resist the like filthy sins in time to come. And let the same thy *holy Spirit* likewise keep me in the *unity* of the *Church*, lead me in the *truth* of thy *Word*, and preserve me that I never swerve from the same to *Popery*, nor any other errour or false worship. And let thy *Spirit* open mine eyes more and more *to see the wondrous things of thy Law*, and *open my lips*, that my mouth may daily defend thy Truth, and set forth thy praise. Increase in me those good gifts which of *thy mercy* thou hast already bestowed upon me, and give unto me a *penitent spirit*, a *chast heart*, a *contented mind*, *pure affections*, *wise behaviour*, and all other *graces*, which thou seest to be *necessary for me* to govern my *heart in thy fear*, and to *guide* all my life in *thy favour*, that whether I *live or die*, I may *live* and *die* unto thee, who art my God and my Redeemer.

Psal. 118. 1, 2. Psal. 51. 25. Psal. 19. 14.

And here (*O Lord*) according as I am bound, I tender unto thee from *the Altar* of my humblest *heart* all possible thanks, for all those *blessings* and *benefits* which so graciously and plentifully thou hast be-

bestowed upon my soul and body, for this life, and for that which is to come; namely, for my *Election*, *Creation*, *Redemption*, *Vocation*, *Justification*, *Sanctification*, and *Preservation* from my Childhood, until this present day and hour; and for the firm hope which thou hast given me of my *glorification*. Likewise for my *health*, *wealth*, *food*, *rayment*, and *prosperity*; and more especially, for that thou hast defended me this day now past, from all perils and dangers, both of Body and Soul, furnishing me with all *necessary* good things that I stand in need of. And as thou hast *ordained the day for man to travel in, and the night for him to take his rest*: So I beseech thee, sanctifie unto me this *nights rest* and *sleep*, that I may enjoy the same as thy sweet *blessing* and *benefit*; that so this dull and wearied Body of mine, being refreshed with moderate sleep and rest, I may be the better enabled to walk before thee, doing all such *good works* as thou hast *appointed*, when it shall please thee by thy *divine Power* to waken me the next Morning. And whilst I sleep, do thou, O Lord, *who art the keeper of Israel, that neither slumbrest nor sleepest*, watch over me in thy *holy providence*, to protect me from all *dangers*, so that neither the *evil Angels of Satan*, nor any *wicked Enemy*, may have any *power* to do me any harm, or evil. And to this end, give a charge unto *thy holy Angels*, that they, at *thine appointment*, *may pitch their tents round about* me,

Psal. 121. 4.

Apoc. 13. 7.

me, for my defence and safety: as thou hast promised that they should do *about them that fear thy Name.* And knowing that thy Name is a *strong Tower of defence unto all those that trust therein*; I here recommend *my self* (and *all* that do belong unto me) unto thy holy protection and custody. If it be thy blessed will to call for me in my sleep, O Lord, for *Christ's* sake, have mercy upon me, and receive my Soul into thy heavenly Kingdom. And if it be thy blessed pleasure to add more *days* unto my life, O Lord, add more *amendment* unto *my days*, and wean my *mind* from the *love of the world, and worldly vanities*; and cause me more and more to settle *my conversation in heaven and heavenly things, and perfect daily in me that good work which thou hast begun, to the glory of thy Name, and the salvation of my sinful Soul.* O Lord, I beseech thee likewise, save and defend from all *evil* and *danger*, thy whole *Church*, our King *Charles*, Queen *Mary*, the noble and hopeful Prince *Charles*, with the rest of the Royal Progeny, the religious Lady *Elizabeth*, the King's only sister, and her *Princely issue*; keep them all in the *sincerity* of thy *Truth*; and prosper them in all grace and happiness. Bless the *Nobility*, *Ministers*, and *Magistrates* of these Churches and Kingdoms, each of them with those *graces* which are expedient for thy place and Calling. And be thou, O Lord, a comfort and consolation to all thy people whom thou hast thought meet

Prov. 18. 10.

meet to visit with any kind of *sickness*, *cross*, or *calamity*. Hasten, O Father, the coming of our *Lord Jesus Christ*; make me ever mindful of my last end, and of the *reckoning* that I am to make unto thee therein; and in the mean while carefully so to *follow Christ in the Regeneration during this life*, as that with Christ I may have a portion in the *resurrection of the just*, when this *mortal* life is ended. These graces, and all other blessings, which *thou O Father*, knowest to be requisite and necessary for me, I humbly beg and crave at thy hands, in the *Name and mediation* of *Jesus Christ thy Son*, and in that form of Prayer, which he himself hath taught me to say; *Our Father*, &c.

Apoc. 6.10. and 12.20.

Mat. 19.21.

Luke 13.14.

Another short Evening Prayer.

O Eternal God and heavenly Father, if I were not taught and assured by the promises of the Gospel, and the examples of *Peter*, *Mary Magdalen*, the *Publican*, the *prodigal Child*, and many other penitent Sinners, that thou art so *full of compassion*, and so ready to forgive the greatest Sinners, who are *heaviest laden* with sin, at what time soever they return unto thee, with penitent hearts *lamenting* their sins, and imploring thy grace, I should *despair* of my own sins, and be utterly discouraged from presuming to come into thy presence; considering the hardness of my heart

Luke 22.61. Luke 7.47. Luke 18.14. Luke 15.2. Psal. 133.80. Mat. 11.28. Ezek. 18.21, 22, &c.

heart, the *unruliness* of my affections, and the *uncleanness* of my conversation, by *means* whereof I have transgressed *all thy Laws*, and deserved thy *Curse*, which might *cause* my *body* to be *smitten* with some *fearful Disease*, my *Soul* to languish with the *death* of *sin*, my good name to be traduced with scandalous reproaches, and make mine *Estate* liable to all manner of crosses and casualties. And I confess, Lord, that thy mercy is the cause that I have not been long *ago confounded*. But, O my God, as thy mercy only staid thy judgment from falling upon me hitherto, so I humbly beseech thee, in the *bowels* of thy mercy in *Jesus Christ* (*in whom thou art well-pleased*) that thou wilt not deal with me *according to my deserts*, but that thou wouldst *freely* and *fully* remit unto me all my sins and transgressions, and that thou wouldst *wash* them clean from me with the virtue of that most *precious blood*, which thy Son *Jesus Christ* hath *shed* for me; for he alone is the *Physician*, and his *blood only* is the *medicine* that can heal my *sickness*; and he is the *true brazen Serpent* that can cure that *poison* wherewith the *fiery serpents of my sins* have stung and *poisoned* my sick and wounded soul. And give me I beseech thee thine *holy Spirit*, which may assure me of mine *adoption*, and that may confirm my *faith*, increase my *repentance*, enlighten my *understanding*, purifie my *heart*; rectifie my *will* and *affections*, and so *sanctifie me throughout*

Psal. 114.7.
Deut. 27.26.
Gal. 3. 10.
James 3. 24.
Mal. 3. 6.
Col. 3. 12.
Mat. 2. 17.
Psalm 25.7.
Psalm 28. 4.
Hos. 14. 2.
Isa. 1.16,18.
Mat. 9. 12.
1 John 1.17.
John 3. 14.
Gal. 4. 7.
1 Thes. 5.23.

out, that my whole body, soul, and spirit, may be kept unblameable, until the glorious coming of the Lord Jesus Christ. And now, O Lord, I give thee hearty thanks and praise, for that thou hast this *Day preserved* me from all harms and perils, notwithstanding all my sins and ill deserts. And I beseech thee likewise defend me *this night* from the *roaring Lion, which night and day seeketh to devour me.* Watch thou, O Lord, over me this night, to *keep me* from his *temptations* and *tyrannie*, and let thy *mercy* shield me from his unappeasable rage and malice. And to this end, *I commend* my self into thy hands and protection, beseeching thee, O my Lord and God, not to suffer *Satan*, or any of his *evil members*, to have power to do unto me any hurt or violence *this night.* And grant, good Lord, that whether I *sleep* or *wake*, *live* or *die*; I may *sleep, wake, live* and *die* unto thee, and to *the glory of thy Name*, and the salvation of my *Soul.* Lord, bless and defend all thy *chosen people* every-where. Grant our King a long and happy Reign over us. Bless our *gracious Queen Mary*, with their Princely *Progeny*, the Lady *Elizabeth*, the King's only Sister, and her Princely *Issue*, together *with all our Magistrates and Ministers*; comfort them who are in *misery, need*, or *sickness*; Good Lord, give me grace *to be one of those wise Virgins*, which *may have my heart prepared like a Lamp* furnished *with the Oil of faith*, and *light of good works*, to meet the Lord

1 Pet. 5. 8.

Psalm 13. 5.

Matth 25. 2.

Jesus

Jesus the sweet *Bridegroom* of my *Soul* at his second and sudden *coming* in Glory. Grant this, good Father, for Christ Jesus sake, my only Saviour and Mediator, in whose blessed Name, and in whose own words I call upon thee, as he hath taught me, *Our Father*, &c.

Afterwards say,

Thy grace, O Lord Jesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy and blessed Spirit, be with me, and dwell in my heart, this night and evermore. Amen.

Then rising in an holy reverence, meditate, as thou art putting off thy Cloaths.

Things to be meditated upon as thou art putting off thy Cloaths.

1. THat the day is coming when thou must be as barely *unstript* of *all* that thou hast in the *World*, as thou art now of thy Cloaths: thou hast therefore here but the use of all things, as a *Steward* for a time, and that upon *accounts*. Whilst therefore thou art trusted with this *stewardship*, be wise and faithful.

Nudus in hunc mundum veni, nudus quoque abibo. Luke 16. 2. Mat. 22.42. Job 17.13. Ut somnus mortis, sic lectus imago sepulchri. Mat.12.40. 1 Thes.4.13.

2. When thou seest thy *Bed*, let it put thee in mind of thy *Grave*, which is now the *Bed of Christ*; for *Christ* (by laying his *holy Body* to rest three days, and three nights in the *Grave*) hath *sanctified*, and (as it were) *warmed* it for the Bodies of his Saints to rest and sleep in, till the Morn-

Morning of the Resurrection; so that now unto the *faithful*, Death is but a sweet sleep, and the *grave* but *Christ's bed*, where their bodies *rest* and *sleep* in *peace*, until the joyful *morning* of the *Resurrection*-day shall *dawn* unto them. Isa. 57. 1. Isa. 26. 19.

Let therefore thy Bed-cloaths represent unto thee the mould of the Earth, that shall cover thee; thy *sheets*, thy *winding-sheet*; thy *sleep*, thy *death*; thy *waking*, thy *Resurrection*. And being laid down in thy bed, when thou perceivest sleep to approach, say, *I will lay me down and sleep in peace, for thou Lord only makest me dwell in safety.* Psalm 4. 8.

Thus religiously opening every Morning thy Heart, and *shutting* it up again every Evening, with the *word of God, and Prayer*, as it were with a *lock* and *key*, and so *beginning* the Day with God's Worship, *continuing* it in his fear, and ending it in his favour, thou shalt be sure to find the *blessing* of God upon all thy days labours and good endeavours; and at night thou maist assure thy self that thou shalt sleep safely and sweetly in the arms of thy heavenly Father's *providence*.

Thus far of the Piety *which every Christian in* private *ought to practise every day. Now followeth that which he* (*being a* Housholder) *must practise* publickly *with his Family.*

Medita-

Meditations for Houſhold Piety.

1. IF thou be called to the government of a Family, thou muſt not hold it ſufficient to ſerve God, and live uprightly in thine own perſon, unleſs thou cauſe all under *thy charge* to do the ſame with thee. For the *performance of this duty*, God was ſo well-pleaſed with *Abraham*, that he would not hide from him his *counſel*. *For* (ſaith God) *I know him, that he will command his Sons, and his houſhold after him, that they keep the way of the Lord, to do righteouſneſs and judgment, that the Lord may bring upon* Abraham *that he hath ſpoken unto him.* And *Abraham* had 319 Men-ſervants, which were thus born and *catechiſed* in his Houſe. With whoſe help he reſcued alſo his Nephew *Lot* from the captivity of his Enemies. And religiouſly valiant *Joſhua* proteſteth before all *the people*, that if they *all* would fall away from the true Worſhip of God, yet that *he and his Houſe would ſerve the Lord*. And God himſelf gives a ſpecial charge to all his Houſholders, that they do inſtruct their Family in his *word*, and train them up in his fear and ſervice. *Theſe words which I command thee this day, ſhall be in thy heart, and thou ſhalt teach them continually unto thy children, and ſhalt talk of them when thou tarrieſt in thine houſe, and as thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up,&c. Thou ſhalt fear the Lord thy God, and ſerve him.*

Gen. 18. 17, 19.

Gen. 14. 4.

Joſh. 24. 15.

Deut. 6. 7.

Pſal. 102. 6.

David

David according to *this Law*, had so ordered his Family, *that no deceitful person should dwell in his house, but such as would serve God and walk in his way*; and religious *Hester* had taught her *Maids* to *serve God* in *fasting* and *prayer*. Hest. 4. 16. And (the more to further thy Family in the *zeal* of Religion) settle ever thy chiefest *affection* on those whom thou shalt perceive to be best addicted to *true Religion*. This also will turn to *their own advantage* in a double respect. 1. God will the rather bless and prosper the *labour* and handy-works of such *godly servants*. For *Laban* perceived, *that God blessed him for* Jacob's *sake*. And *Potiphar* saw, *that the Lord made all that* Joseph *did to prosper in his hand*; yea, when innocent *Joseph* was cast in prison, *his Keeper saw that whatsoever he did, the Lord made him to prosper*; and therefore the Keeper committed all the charge of the prisoners into *Joseph*'s hand. Gen. 30. 27. Gen. 39. 3. Gen. 39. 22, 23. 2. The *trulier* a Man doth serve God, the *faithfullier* he will *serve thee*.

2. If every *Householder* were thus careful, according to his *duty* to bring up his Children and Family in the *service* and *fear* of God in his *own* house, then the house of *God* should be better filled, and the *Lords Table* more frequented every *Sabbath-day*: and the Pastor's *publick* preaching and labour would take more *effect* than it doth. The *streets* of Towns and Cities would not abound with so many Drunkards, Swearers, Whoremongers, and prophane Scorners of *true Piety* and *Religion*; *West-minster*

minster-Hall would not be so full of Contentions, wrangling-Suits, and unchristian Debates; and the *Prisons* would not be every Sessions so full of Thieves, Robbers, Traitors, and Murderers. But (alas) most Housholders make no other use of their *Servants*, than they do of *their beasts*. Whilst they may have their Bodies to do *their service*, they care not if their Souls serve *the Devil*. Yet the common Complaint is, that *faithful* and *good servants* are scarce to be found. True, but the reason is, because there are so many *profane* and *irreligious* Masters; For, the example and instruction of *a godly* and *religious* Master will make a good and faithful Servant, as may witness the examples of *Abraham*, *Joshua*, *David*, *Cornelius*, &c. who had good Servants, because they were religious Masters, such as were careful to make their servants *God's servants*.

It is the *chief* labour and care of most Men, to *raise*, and to *advance* their *House*; yet let them *rise up early and lie down late, and eat the bread of carefulness*, all will be but in vain; for, *except the Lord build the House*, that is, raise up a Family, *they labour in vain*. For God hath sealed this *as an irrevocable Decree, that he will pour his wrath upon the Families that call not upon his Name*; yea, *God will take the wicked and pluck him out of his Tabernacles, and root him out of the Land*, &c. yea, *when his iniquities are full*, he will make *the Land to spue out every Canaanite*. Religion then, and *the service*

Psalm 127. 1, 2.
Jer. 10. 25.
Isa. 52. 5.

Gen. 15. 16.
Lev. 18. 15.

vice of God in a Family, is the *best* building and fureſt entailing of houſe and land, to a *Man*, and his *poſterity*; for the *righteous Man ſhall inherit the Land, and dwell therein for ever.* Pſalm 37.9.

As therefore if thou deſireſt to have the *bleſſing* of God upon thy *ſelf*, and upon thy *Family*, either before or after thine own *private devotion*, call every morning all thy *Family* to ſome *convenient Room*, and firſt, either read thy ſelf unto them a Chapter in the Word of God, or cauſe it to be read diſtinctly by ſome other. If leiſure ſerve, thou maiſt *admoniſh* them of ſome remarkable Notes: and then kneeling down with them in reverent ſort, as is before deſcribed, pray with them in this manner.

' *Origen* would have the words expounded in Chriſtian houſes. Hom. 9. in Lev. *Auguſtine* ſaith, That what the Preacher is in the Pulpit, the ſame the Houſholder is in the houſe.

Morning Prayer for a Family.

O Lord our God and heavenly *Father*, who art the only Creator and Governour of Heaven and Earth, and all things therein contained, we *confeſs* that we are unworthy to appear in thy ſight and preſence, conſidering our manifold ſins, which we have committed againſt Heaven and before thee; and how that we have been *born in ſin*, and do daily break thy holy *Laws* and *Commandments*, contrary to our knowledg and conſciences: albeit that we know that thou art our *Creator*, who haſt *made* us; our *Redeemer*, who haſt *bought* us with the *blood* of thine only begotten Son; and our *Comforter*,

who bestowed upon us all the good and *holy graces*, which we enjoy in our Souls and Bodies. And if thou shouldst but *deal* with us, as our wickedness and unthankfulness have deserved, what other thing might we (O Lord) expect from thee but *shame* and *confusion* in this life, and in the World to come, *wrath*, and everlasting *condemnation*? Yet, O Lord, in the *obedience* of thy Commandment, and in the confidence which we have in thy unspeakable and endless mercy in thy Son our Saviour *Jesus Christ*, we thy poor Servants appealing from thy Throne of *Justice* (where we are justly lost and condemned) to thy Throne of *Grace*, (where *mercy reigneth*, to pardon *abounding* sin) do from the bottom of our hearts most humbly beseech thee, to remit and forgive unto us all our offences and misdeeds; that, by the virtue of the precious blood of Jesus Christ, thy innocent *Lamb*, which he so abundantly shed (*to take away the sins of the world*) all our sins, both *original and actual*, may be so cleansed and washed from us, that they may never be laid to our charge, nor ever have power to rise up *in judgment against us*. And we beseech thee, good *Father*, for *Christ* his *death* and *passion* sake, that thou wilt not suffer to fall upon us that *fearful curse* and *vengeance*, which thy Law hath *threatned*, and *our sins have justly deserved*. And forasmuch, O Lord, as we are taught in thy Word, that *Idolaters*, *Adulterers*,

lovers, *Covetous men*, *Contentious persons*, *Drunkards*, *Gluttons*, and *such like* inordinate livers, *shall not inherit the Kingdom of God*; pour the grace of thy *Holy Spirit* into our hearts, whereby we may be *enlightned* to see the filthiness of our sins, and abhor them, and may be more and more *stirred* up to live in *newness* of life, and love of thy *Majesty*; so that we may daily increase in the obedience of *thy word*, and in a conscionable care of keeping thy *Commandments*.

And now, O Lord, we render unto thee *most hearty thanks*, for that thou hast elected, created, redeemed, called, justified and sanctified us in good measure in *this life*, and given us an assured hope that thou wilt *glorifie* us in *thy heavenly Kingdom*, when this *mortal life* is ended. Likewise we thank thee for our *life*, *health*, *wealth*, *liberty*, *prosperity*, and *peace*; especially, O Lord, for the *continuance* of the *Holy Gospel* among us, and for *sparing* us so long, and granting us so gracious a time of *repentance*. Also we praise thee, for all other thy *mercies* bestowed upon us, more especially, for preserving us this *night* past, from all *dangers* that might have befain our *souls* or *bodies*. And seeing thou hast now brought us *safe* to the *beginning* of this day, we beseech thee *protect and direct* us in the same. Bless and defend us in our *going out* and *coming in*, this day, and evermore. Shield us, O Lord, from the tentations of the Devil,

and grant us the custody of thy holy *Angels* to defend and direct us in all our *ways*.

And to this end we recommend our selves, and all those that belong unto us, and are abroad from us, into thy *hands*, and *almighty tuition*; Lord, defend them from all evil, prosper them in all graces, and fill them with thy goodness. Preserve us likewise this day from falling into any *gross* sin, especially those whereunto our *natures* are most prone. *Set a watch before the door of our lips*, that we offend not thy *Majesty* by any rash or false Oaths, or by any lewd or lying speeches; give unto us *patient minds*, *pure and chast hearts*, and all other graces of thy Spirit, which thou knowest to be needful for us, that we may be the better enabled to serve thee in holiness and righteousness. And seeing that all *mens* labour without thy blessing is in vain, bless every one of us in our several *places* and *callings*, *direct thou the work of our hands upon us*, *even prosper thou our handy work*; (for except thou *guide* us with thy *grace*, our endeavours can have no good *success*.) And provide for us all things, which thou, O Father, knowest to be needful for every one of us in our *souls* and *bodies* this day. And grant, that we may so pass through the *pilgrimage* of this *short life*, that our *hearts* being not *setled* upon any *transitory things* which we meet with in the way, our *souls* may every day be more and more

ravished

revisited with the love of our *home*, and thine everlasting *Kingdom*.

Defend likewise, O Lord, thy universal Church, and every particular member thereof; especially we beseech thee to continue the *peace and prosperity* of these *Churches* and *Kingdoms* wherein we live. Preserve, and defend from all evils and dangers our gracious King *Charles*, Queen *Mary*, our hopeful Prince *Charles*, with the rest of the Royal Progeny, the Religious Lady *Elizabeth*, the King's only Sister, and her Princely Issue; Multiply their days in *bliss* and *felicity*, and afterwards crown them with everlasting joy and glory. Bless all our Ministers and Magistrates with all graces needful for their places, and govern thou them, that they may govern us *in peace and godliness*; and of thy mercy, O Lord, comfort all our *Brethren* that are distressed, sick, or any way comfortless, especially those who are *afflicted* either with an *evil conscience*, because they have sinned *against thy word*; or *for a good conscience*, because they will not sin against thy truth. Make the first to know, that not one drop of the blood of *Christ*, was a drop of *vengeance*, but all drops of *grace*, powerful to procure pardon upon *repentance*, for the greatest *sins* of the chiefest *Sinner in the world*. And for the other, let not, O Lord, thy long-sufferance either too much *discourage* them, or too much *encourage* their enemies; but grant them *patience* in suffering, and a

gracious and speedy deliverance, which way may best stand with thy glory, and their comfort. Give every one of us *grace* to be always mindful of his last end, and to be prepared with faith and repentance, as with a *wedding garment*, against the time that thou shalt call for us out of this sinful World. And that in the mean while we may so in all things, and above all things seek thy *Glory*, that when this mortal life is ended, we may then be made partakers of *immortality*, and life eternal, in thy most blessed and glorious Kingdom.

These and all other graces which thou, O Father, seest to be necessary for us and for thy whole Church, we humbly beg and crave at thy hands, concluding this our imperfect prayer, in that absolute form of prayer, which *Christ* himself hath taught us, saying: *Our Father*, &c.

After prayers, let every one of thy Household (taking in the fear of God such a breakfast, or refreshing as is fit) depart: the children *to school*, the servants *to their work*, every one *to his office*, the Master & Mistress *of the family to their calling, or to some honest exercises for recreation, as they think fit.*

The Practice of Piety at Meals, and the manner of Feeding.

BEfore Dinner and Supper, when the Table is covered, ponder with thy self upon these *Meditations*, to work a deeper

deeper Impression in thy Heart, of God's *fatherly providence* and *goodness* towards thee.

Meditations before Dinner and Supper.

1. MEditate that *Hunger* is like the sickness called *a wolf*, which if thou dost not feed will devour thee, and eat thee up; and that Meat and Drink are but as *Physick*, or means which God hath ordained, to relieve and cure this *natural infirmity* and necessity of Man. Use therefore to eat, and to drink, rather to sustain and refresh the *weakness* of Nature, than to satisfie the sensuality and delights of the flesh. Eat therefore to live, but live not to eat. A Scavenger whose living is to empty, is to be preferred before him that liveth but to fill Privies. There is no service so [1] *base*, as for a Man to be a slave to his Belly. The Apostle termeth such, *Belly-Gods*, *Phil.* 3 19. Therefore we may boldly term them as the Scriptures do their Idols, [2] *Gullulim*, Dungy gods, *Hab.* 2. 18, 19. 2 *Kings* 17. 12. And as no one action (God's *ordinance* excepted) makes a Man more to resemble a *beast*, than eating and drinking; so the *abuse* of *eating* and *drinking* to *surfeiting*, *drunkenness* and *spewing*, makes a Man more *vile* than a *beast*.

Hoc me docuisti, ut quemadmodum medicamenta sic alimenta sumpturus accedam. Aug. lib. 10. Conf.

[1] Major sum & ad majora genitus, quam ut mancipium sim mei corporis. Sen.

[2] Of Gâlal, which signifieth Man's dung, as Exod. 4. 17. 18. Heb. 11. 3. Psalm 145. 15, 16.

2. Meditate on the *omnipotency* of God, who made all these *Creatures* of *nothing*; of his *wisdom*, who feedeth so many infinite *Creatures*, through the universal World, *maintaining* all their lives, which

gracious and speedy deliverance, which way may best stand with thy glory, and their comfort. Give every one of us *grace* to be always mindful of his last end, and to be prepared with faith and repentance, as with a *wedding garment*, against the time that thou shalt call for us out of this sinful World. And that in the mean while we may so in all things, and above all things seek thy *Glory*, that when this mortal life is ended, we may then be made partakers of *immortality*, and life eternal, in thy most blessed and glorious Kingdom.

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he hath given them; which surpasseth the wisdom of all the Angels in Heaven, and of his *clemency* and *goodness*, in feeding his *very Enemies*.

Matth. 5. 45. Acts 14. 17.

3. Meditate, how many sorts of Creatures, as *Beasts*, *Fish*, and *Fowl* have lost their lives, to become food to nourish thee; and how *God's providence* from remote places hath brought all those *portions* together on thy Table for thy nourishment; and how by these *dear Creatures* he maintains thee in *health and life*.

4. Meditate, that seeing thou hast so many *pledges of God's* fatherly *bounty*, *goodness*, and *mercy* towards thee, as there are *dishes* of Meat at thy Table; O suffer not in such a place, so *gracious a God* to be abused by scurrility, ribaldry, or swearing; or thy fellow brother, by disgraceful *back-biting*, *taunting*, or *slandering*.

Hanc ob causam Gentiles mensas sacra & festa ominabant. 1 S. *Austin* had writen over his Table, Quisquis amat dictis absentem rodere amicum, hanc mensam vetitam noverit esse sibi. Possil. de vita Aug.

5. Meditate, how that thy Master *Jesus Christ* did never eat any food, but first he blessed the Creatures, and gave thanks to his heavenly Father for the same. And after his last Supper, we read that *he sung a Psalm*. For this was the Commandment of God, *when thou hast eaten and filled thy self, thou shalt bless the Lord thy God*, &c. This was the practice of the *Prophets*: For, *the people would not eat at their Feasts, till* Samuel *came to bless their Meat*. And saith *Joel* to God's people, *You shall eat and be satisfied, and praise the Name of the Lord your GOD*. This also

Luke 9. 16. Mar. 6. 41. & 8. 6. Luke 24. John 6. 11. Mar. 14. 26. Deut. 8. 10. 1 Sam 9 13. Joel 1. 26. Acts 17. 35.

was

was the practice of the *Apostles*. For Saint *Paul* in the Ship *gave thanks before Men*, in the presence of all the people that were therein. Imitate thou therefore in so *holy an action*, so blessed a Master, and so many worthy Presidents that have followed him, and gone before thee. It may be, because thou hast never used to give thanks at Meals, therefore thou art now ashamed to begin. Think it no shame to do what *Christ* did; but be rather ashamed that thou hast so long neglected so *Christian* a Duty. And if the *Son of God* gave his Father such great thanks for a dinner of *Barley bread and broiled Fish*; What thanks should such a sinful *man* as thou art, render unto God, for such variety of good, and dainty chear? how many a true Christian would be glad to fill his belly with the morsels which *thou refusest*? and do lack that which thou *haveſt*; How hardly do others labour for that which they eat, and thou hast thy food provided for thee, without either *care* or *labour*? To conclude, if *Pagans* and *Idolaters*, at their feasts were accustomed to *praise their false gods*: what a *shame is it for a Christian* (at his *dinners* and *suppers*) not to praise the true God *in whom we live, move, and have our being*.

John 9. 6. & 21. 6.

Dan. 5. 4.

Acts 17. 28.

6. Meditate, that *thy body* which thou *dost now so daintily feed*, must be (thou knowest not how soon) *meat for worms, when thou shalt say to corruption, thou art my father, and to the worms, thou art my mother, and my sister,*

Job 17. 4.

Psal. 69.22. Gen. 3. 17. 1 Tim. 4. 4. 5. Matt. 4. 4. Levit. 26. 26. Ezek. 4. 26. & 5. 16. 1 Sam. 9. 13. Mar. 4. 19. Luk. 24. 30. 2 Cor. 10. 16. 1 Thes. 5. 18. Ecclus. 10. 17. Luk. 21. 34. Eccl. 31. 30. Neh. 5. 17. Amos 6. 6.

7. Medicate, how that many a *Man's Table is made his snare*, so that through his intemperancy and unthankfulness, the meat which should nourish his body, *kills* him with a surfeit; insomuch that more are killed with this *snare*, than with the Sword, and seeing that since the *Curse*, the use (as of all Creatures, so likewise) of Meat and Drink is to us unclean, till the same be *sanctified* by the *word* of God and *Prayer*; and that man liveth not by *bread only*, but by the *word of God's Ordinance* and his *Blessing*, which is called *the staff of bread*. Sit not therefore down to eat before you *pray*, and rise not before you give God *thanks*. Feed to suffice *nature*, yet rise with an *appetite*, and remember thy poor Christian *Brethren*, who suffer hunger, and want those *good things*, wherewith thou dost abound.

1 Sam. 9. 13. Mat. 14. 19.

These things, or some of them premeditated (*if there be not a* Samuel *present*) lift up, with all comely reverence, *thy heart with thy hands and eyes, unto the great* Creator *and* Founder *of all* Creatures, *and before meat pray unto him thus.*

Grace before Meat.

Psalm 104. 27. Joel 1. 10. Psal. 147. 9. Job 39. 3. 1 Tim. 4. 5.

O Most gracious God, and loving Father, who feedest *all creatures* living, which depend upon *thy divine providence*; we beseech thee *sanctifie* these creatures, which thou hast ordained for us; give them virtue to nourish our bodies in

life

life and *health*, and give us grace to receive them *soberly* and *thankfully*, as from thy hands, that so in the *strength* of these and other thy *blessings*, we may walk in the *uprightness* of our hearts, before thy face this Day, and all the dayes of our lives, through Jesus Christ our Lord and only Saviour, *Amen.* 1 Rez. 19. 8.

Or thus:

MOst gracious God, and merciful Father, we beseech thee *sanctifie* these Creatures for our use; make them *healthful* for our nourishment, and us thankful for all thy blessings through Christ our Lord and Saviour, *Amen.*

Another Grace before Meat.

OEternal God, *in whom we live, move, and have our being*, we beseech thee to bless unto thy Servants these Creatures, that in the strength of them we may live to the setting forth of thy praise and glory; through Jesus Christ our Lord and only Saviour, *Amen.*

After every Meal be careful of thy self and Family, as Job *was for himself and his Children,* Job 1. 4. *lest that in the chearfulness of eating and drinking, some speech hath slipped out, which might be either offensive to God, or injurious to Man, and therefore with the like comely gesture and reverence give thanks unto God, and pray in this manner.*

Blessed

BLeſſed be thy holy Name, O Lord, our God, for theſe thy good Benefits, wherewith thou haſt ſo *plentifully* at this time *refreſhed* our Bodies, O Lord, vouchſafe likewiſe to feed our Souls with the *ſpiritual food* of thy *holy Word* and *Spirit* unto life everlaſting. Lord *defend* and *ſave* thy whole Church, our gracious King *Charles*, Queen *Mary*, the noble and hopeful Prince *Charles*, and all the Royal Progeny; the religious Lady *Elizabeth*, the King's only Siſter, and her Princely Iſſue; Forgive us our ſins and unthankfulneſs, paſs by our manifold infirmities, make us mindful of our laſt end, and of the *reckoning* that we are to make *at that* therein, and in the mean while grant unto us *health*, *peace*, and *truth*, in *Jeſus Chriſt*, our Lord and only Saviour, *Amen*.

Or thus:

BLeſſed be thy holy Name *(O Lord)* for theſe thy good Benefits wherewith thou haſt refreſhed us at this time. Lord forgive us all our ſins and frailties, ſave and defend thy whole Church, our *King*, and his Royal *Poſterity*, and grant us *health*, *peace*, and *truth*, in Chriſt our only Saviour, *Amen*.

Or thus:

WE give thee thanks, (O heavenly Father,) for feeding our Bodies ſo graciouſly with thy good Creatures to this temporal life; beſeeching thee likewiſe to feed our Souls with thy *holy Word* unto life everlaſting. Defend (O Lord) thine

thine universal Church, the *King*, and Royal *Posterity*, and grant us continuance of thy grace and mercy, in Christ our only Saviour, *Amen.*

The Practice of Piety at Evening.

At Evening, when the due time of repairing to rest approacheth, call together again all thy Family. Read a Chapter in the same manner that was prescribed in the Morning. Then (in holy imitation of our Lord and his Disciples) sing a Psalm. But in singing of Psalms either after Supper, or at any other time, observe these Rules.

Rules to be observed in singing of Psalms.

1. BEware of singing Divine Psalms for any *ordinary recreation*, as do Men of impure spirits, who sing holy Psalms intermingled with profane Ballads.

They are *God's Word*, take them not in thy mouth in vain.

2. Remember to sing *David's Psalms* with *David's Spirit.*

3. Practise Saint *Paul's* Rule, *I will sing with the spirit, but I will sing with the understanding also.* Matth. 22. 3, 4, 5. 1 Cor. 4. 7. 1 Cor. 11. 4. Ephes. 5. 19. Col. 3. 16.

4. As you sing, uncover your heads, and behave your selves in comely reverence as in the sight of God, singing to God in God's own words; but be sure that the *matter* make more melody in your hearts

hearts than the *Musick* in our *ears*: for the singing with grace in our *hearts*, is that which the Lord is *delighted* withal, according to that old Verse,

Non vox, sed votum; non musica chordula sed cor;
Non clamans, sed amans psallit in aure Dei.
'Tis not the voice, but vow;
Sound heart, not sounding string;
True zeal, not outward shew,
That in God's ear doth ring.

5. Thou maist (if thou think good) sing all the *Psalms* over in order; for all are most Divine and comfortable; but if thou wilt chuse some special *Psalm*, as more fit for some *times* and *purposes* (and such as by the oft usage, thy people may the *easier* commit to memory.)

Then sing,

In the Morning, *Psalm* 3. 5. 16. 22. 144.
In the Evening, *Psal.* 4. 127. 141. For mercy after a sin committed, *Psalm* 51. 103.
In sickness or heaviness, *Psalm* 6. 13. 88. 90. 91. 137. 146.
When thou art recovered, *Psalm* 30. 32.
On the Sabbath-Day, *Psalm* 19. 92. 95.
In the time of Joy, *Psalm* 80. 98. 107. 136. 145.
Before Sermon, *Psalm* 1. 12. 147. the 1. and 5. part of the 119.
After Sermon any *Psalm* which concerneth the *chief argument* of the Sermon.
At the Communion, *Psalm* 22. 23. 104. 112. 126.

For

For ſpiritual ſolace, *Pſal.* 15. 19. 25. 46. 47. 112. 116.

After wrong and diſgrace received, *Pſal.* 42. 69. 70. 140. 144.

After the Pſalm, all kneeling down in reverent manner (as is before deſcribed) let the Father of the Family (or the chiefeſt in his abſence) pray thus.

Evening Prayer for a Family.

O Eternal God, and moſt gracious *Father*, we thine unworthy Servants, here aſſembled, do caſt down our ſelves at the *footſtool* of thy *grace*, acknowledging that we have inherited our *Fathers* corruptions, and actually in *thought*, *word*, and *deed*, tranſgreſſed all thy holy *Commandments*, ſo that in us naturally there dwelleth nothing that is good; for our hearts are full of ſecret *pride*, *anger*, *impatience*, *diſſembling*, *lying*, *luſt*, *vanity*, *prophanneſs*, *diſtruſt*, *too much* love of our ſelves, and the world, *too* little love of thee, and thy Kingdom; but empty and void of *faith*, *love*, *patience*, and every *ſpiritual grace*. If thou therefore ſhouldſt but enter into judgment with us, and ſearch out our natural corruption, and obſerve all the curſed fruits and effects that we have derived from thence, *Satan* might juſtly challenge us for his own, and we could not expect any thing from thy Majeſty, but thy wrath, and our condemnation, which we have long ago deſerved.

But

Mat. 3. 17.

But, good Father, for *Jesus Christ* thy dear Son's sake *in whom only thou art well-pleased*, and for the *merits* of that bitter death and bloody passion which we believe that he hath suffered for us, have mercy upon us, pardon and forgive us all our sins, and free us from the shame and confusion which is due unto us for them, that they may never seize upon us to our confusion in this life, nor to our condemnation in the World which is to come. And forasmuch as thou hast created us to serve thee, as all other creatures to serve us; so we beseech thee inspire thy holy *Spirit* into our hearts, that by his illumination and effectual working we may have the *inward sight* and *feeling* of our sins, and natural corruptions, and that we may not be blinded in them through *custom*, as the Reprobates are, but that we may more and more *loath them*, and be *heartily grieved for them*, endeavouring by the use of all good *means* to overcome and get out of them. O let us *feel* the *power* of Christ's *death* killing sin in our *mortal bodies*; and the *virtue* of his *resurrection*, raising up our Souls to *newness of life*. Convert our *hearts*, subdue our *affections*, regenerate our *minds*, and purifie our *nature*; and suffer us not to be drowned in the streams of those *filthy vices* and *sinful pleasures* of this time, wherewith thousands are carried headlong to *eternal destruction*; but daily frame us more and more to the likeness of thy Son

Rom. 6. 6. Phil. 3. 10.

Rom. 8. 29. Eph. 4. 24.

Jesus

Jesus, that in righteousness and true holiness we may serve and glorifie thee, that living in thy *fear*, and dying in thy *favour*, we may in thy *appointed time* attain to the *blessed resurrection of the just*, unto eternal life. In the mean while, O Lord, increase our *Faith*, in the sweet promises of the Gospel, and our Repentance from *dead works*; the assurance of our hope in thy *Promises*, our fear of thy *Name*; the hatred of all our *sins*, and our *love* unto thy Children, especially those *whom we shall see to stand in need of our help and comfort*; that so, by the fruits of *Piety*, and a righteous life, we may be *assured* that thy holy Spirit doth dwell in us, and that we are thy Children by *Grace* and *Adoption*. And grant us, good Father, the continuance of *health*, *peace*, and *maintenance*, *and all other outward things*; so far forth, as thy Divine Wisdom shall think meet and necessary for every one of us.

And here, *O Lord*, according to our *bounden duty*, we confess that thou hast been *exceeding merciful unto* us in all *things* of this life, but infinitely more merciful in the things of a better life; and therefore we do here from our very Souls render unto thee all *humble and hearty* thanks for all thy *blessings* and *benefits* bestowed upon our *Souls* and *Bodies*; acknowledging thee to be that *Father of Lights from whom we have received all those good and perfect gifts*; and unto *thee alone* for them we ascribe to be due all *glory*, *honour*, and James 1.17.

praise

praise, both now and evermore. But more especially, we praise thy Divine Majesty, for that thou hast defended us this Day from all perils and dangers; so that none of those Judgments (which our sins have deserved) have fain upon any one of us. Good Lord, forgive us the sins which *this day* we have *committed* against *thy Divine Majesty*, and our *brethren*, and for *Christ* his sake, be reconciled unto us for them.

Psal. 78. 49. And we beseech thee likewise of the same thine infinite goodness and mercy to defend and protect us, and all that belong unto us, this night from all dangers of *fire, robbery, terrours* of evil Angels or any other fear or peril which for our sins might justly have fain upon us; and

Psalm 91. 5. that we may be safe *under the shadow of thy wings*, we here recommend our *Bodies* and *Souls*; and *all* that we have, unto thine Almighty protection. Lord, bless and defend both us and them from all evil.

Gen. 3. 22. 2 Kings 6. 16, 17. Psalm 91. 11, 12. Heb. 14. And whilst we sleep, do thou, *O Father*, who never slumberest nor sleepest, watch over thy Children, and give charge to thy *holy Angels* to *pitch their Tents* round about thy Houses and Dwellings, to *guard* us from all *dangers*, that sleeping with thee, we may in the next Morning be wakened by thee; and so being *refreshed* with moderate sleep, we may be the fitter to set forth *thy glory* in the conscionable Duties of our Callings.

And we beseech thee O Lord, to be merciful likewise to *thy whole Church*, and to

to continue the tranquillity of these Kingdoms wherein we live, turning from us the plagues which the *crying sins* of this Nation do *cry* for.

Preserve our religious King *Charles*, Queen *Mary*, the noble and hopeful Prince *Charles*, with the rest of the Royal *Progeny*, the religious Lady *Elizabeth*, the Kings only Sister, and her Princely *Issue*; all our Magistrates and Ministers, all that fear thee, and call upon thy Name, all our Christian *brethren* and *sisters* that suffer sickness, or any other affliction or misery, especially those who any where do suffer persecution for the *testimony* of the *Holy Gospel*; grant them patience to bear thy cross and deliverance, when, and which way it shall seem best to thy Divine Wisdom. And Lord, suffer us never to forget our last end, and those reckonings, which then we must render unto thee. In health and prosperity make us mindful of sickness, and of the evil Day that is behind, that these things may not overtake us as a *snare*, but that we may in good measure, like wise *Virgins*, be found prepared for the coming of *Christ*, the sweet *Bridegroom* of our souls. And now, O Lord, most holy and just, we confess that there is no cause why thou (*who art so much displeased with sin*) shouldst *hear* the prayer of Sinners: but for his sake only who *suffered for sin*, and *sinned not*. In the only mediation therefore of *thine eternal Son Jesus* our Lord and Saviour, we humbly

Luke 21. 35. Mat. 25. 3, &c.

humbly beg these, and all other graces which thou knowest to be needful for us, shutting up these our imperfect Requests, in that most holy Prayer, which Christ himself hath taught us to say unto thee, *Our Father*, &c.

Joy grace, O Lord Jesus Christ, thy love, O Heavenly Father, thy comfort and consolation, O holy and blessed Spirit, be with us, and remain with us this night, and for evermore. Amen.

Then saluting one another, as becometh *Christians*, who are the *vessels of grace, and temples of the Holy Ghost*, let them in the fear of God depart every one to his rest, using some of the former private Meditations for Evening.

Thus far of the Housholder's publick *Practice of Piety, with his Family every day. Now followeth the Practice of Piety with the Church on the* Sabbath-Day.

Meditations of the true manner of practising Piety on the Sabbath-Day.

ALmighty God will have himself worshipped not only in a *private* manner by private Persons and Families, but also in a more *publick* sort, of all the godly joined together in a visible *Church*, that by this means he may be known not only to be the *God* and *Lord* of every *singular* person, but also of the creatures of the *whole universal* World.

Quest. But why do not we *Christians* under the *new*, keep the *Sabbath* on the

the same *seventh day*, whereon it was kept under the *Old Testament*.

I answer, because that our *Lord Jesus* (who is the *Lord of the Sabbath*, and whom the Law it self commandeth us to hear) did alter it from the *seventh day* to this *first day* of the week, whereon we keep the *Sabbath*. For the Holy Evangelist notes, that our Lord came into the midst of the holy Assembly, on the two first days of the two weeks immediately following his Resurrection, and then *blessed the Church, breathed* on the Apostles the *Holy Ghost*, and gave them the Ministerial *Keys*, and power of *binding*, and *remitting sins*. And so it is most probable he did in a *solemn* manner *every first day* of the week, during the forty days he continued on earth, between his *Resurrection* and *Ascension* (for the fiftieth day after being the first day of the week, the Apostles were assembled) during which time, he gave Commandments unto the Apostles, and *spake unto them those things which appertain to the Kingdom of God*, that is, instructed them how they should throughout the Churches (which were to be converted) *change the Sabbath* to the *Lord's Day*, the bodily sacrifices of beasts, to the spiritual sacrifices of praise, prayer, and contrite hearts; the Levitical Priesthood of the Law to the Christian Ministry of the Gospel, the *Jewish Temples* and *Synagogues* to *Churches* and *Oratories*; the old Sacraments of

Mat. 12. 8. Deut. 18. 18. 19.

John 20. 22.

[1] Acts 1. 2, 3. *Cyril* bids us note, That St. *John* doth not simply set down the manner of Christ's appearing unto *Thomas*, but also the circumstance of the time, (post dies octo) whence he concludes thus:

of *Circumcision* and *Passover* to *Baptism*, and the *Lord's Supper*, &c. as may appear by the like phrase, *Acts* 19. 8. & *Acts* 28. 23. *Col.* 4. 11. put for the whole *sum* of *Paul's* Doctrine, by which was wrought all *those changes*, where it took effect. So that as *Christ* was forty days instructing *Moses* in *Sinai* what he should teach, and how he should rule the Church under the Law; so he continued forty days teaching his Disciples in *Sion*, what they should *preach*, and how they should *govern* the Church under the *Gospel*. And seeing it is manifest, that within those forty days *Christ* appointed that Ministers should teach, and how they should *govern* his Church to the worlds end; it is not to be doubted, but that within those forty days he likewise ordained on what day they should keep their *Sabbath*, and ordinarily do the works of their Ministry, especially seeing that under the Old Testament God shewed himself as careful both by his Moral and Ceremonial Law, to prescribe the *time* as well as the *matter of his worship*. Neither is it a thing to be omitted, that the Lord [1] who hath *times* and *seasons* in his own power, appointed this *first day* of the week to be the *very day*, [2] wherein he sent down from Heaven the *Holy Ghost* upon the Apostles; so that upon that day they *first began*, and ever after continued the *publick exercising* of their *Ministry*, in the [3] preaching of the *Word*, the [4] administration of the Sacraments, and

Diem igitur octavum Dominicum diem esse necesse est. Cyril. in Johan. lib. 12. cap. 58. Heb. 7. 11, 12. Ephes. 4. 10, 11, 12, 13.

Ephes. 4. 10, 11, 12.

[1] Acts 1. 7.

[2] Acts 2. 1, &c.

[3] Acts 4. 1. 4.
[4] Acts 2. 38, 41, 42.

and the loosing of the sins of penitent sinners. Upon these and the like grounds, [1] *Athanasius* plainly affirmeth, that the *Sabbath Day* was changed by the Lord himself.

As therefore our *Communion* is termed *the Lord's Supper*, because it was instituted of the *Lord*, for the remembrance of his Death: so the Christian *Sabbath* is called *the Lord's Day*, because it was ordained of the *Lord*, for the memorial of his *Resurrection*. And as the nature of the [3] *Lord* honoureth the one, so doth it the other; and as the *Lord of the Sabbath* by his *royal Prerogative*, and *transcendent authority* could so he had also reason to change the *holy Sabbath* from the *seventh day* to *this*, whereon we keep it. For as concerning the *seventh Day* which followed the *six Days*, wherein God finished the Creation, there was no such *precise institution*, or necessity of sanctifying it *perpetually*, but such as by the same *authority* or upon *greater reason* or *occasion*, it might very well be changed and altered unto *some other seventh Day*. For the Commandment doth [4] not say, Remember to keep *holy the seventh Day next following the sixth day of the Creation*, or this, or that *seventh Day*: but indefinitely. Remember *that thou keep holy a seventh Day*. And to speak properly, as we take a day for the *distinction of time*, called either a day *natural*, consisting of 24 hours, or a day *artificial* consisting of 12 hours, from Sun-rising, to Sun-setting,

[1] Act. 2. 42.

[2] Athan. in frontisp. hom. de sen. Apoc. 1. 10. The Scripture of the New Testament gives not this honourable title to any thing, but only to the blessed Sabbath, and holy Supper. For as he substituted the Lord's Supper instead of the Passeover; so did he the Lord's day in the Jewish Sabbaths room.

[3] 1 Cor. 11. 20.

[4] Wolphii Chronol. d. Tom. I. 2. c. 1.

ing: and withal consider the Sun *standing still* at Noon, in *Joshuah*'s time, the space of a whole Day, and the Sun *going back* ten degrees (*viz.* five hours, almost half an artificial Day) in *Ezekia*'s time; the Jews themselves could not keep their *Sabbath* upon that *precise* and *just distinction of time*, called at the first, the seventh Day from the Creation.

Legis substantia est sex diebus terrenis negotiis incumbere, septimo, divino cultui dare operam. Josh. 10. 12, 13. 2 Kings 26. 11. Christoph. Helvic. Syst. cont. Theol. cum Judæis, cap de Sab,

And hereunto, that in respect of the diversity of *Meridians*, and the *unequal rising* and *setting of the Sun*, every day varieth, in some places a *quarter*, in some *half*, in others a *whole day*; therefore the Jewish seventh Day cannot precisely be kept at the *same instant* of time every where in the World.

Now, our Lord Jesus having authority, as *Lord over the Sabbath*, had likewise now far greater reason, and occasion oo translate the Sabbath from the *Jewish* seventh Day, unto the *seventh* Day whereon *Christians* do keep the Sabbath.

Matth. 12. 8. Isa. 65. 17, &c. Isa. 66. 22. Psalm 90. 3.

1. Because that by his *resurrection from the dead*, there is wrought a *new spiritual Creation* of the World, without which all the Sons of *Adam* had been turned to everlasting *destruction*, and all the works of the first Creation had ministred no *consolation* unto us.

2. And in respect of this new *spiritual Creation*, the Scripture saith, that [1] *Old things are passed away; and all things are become new*, [2] *new* Creatures, [3] *new* People, [4] *new* Men, [5] *new* Knowledg, [6] *new* Testament,

[1] 2 Cor. 5. 17.
[2] Gal. 6. 15.
[3] 1 Pet. 2. 10.
[4] Eph. 4. 24.
[5] Col. 3. 10.
[6] Matth. 26. 28.

ment,[1] *new* Commandments,[2] *new* Names,[3] *new* Way,[4] *new* song,[5] *new* Garment,[6] *new* Wine,[7] *new* Veſſels,[8] *new* Jeruſalem, *new* Heaven, and a *new* Earth. And therefore of neceſſity there muſt be inſtead of the *old*, a *new*[9] *Sabbath-day* to honour and praiſe our Redeemer, and to meditate upon the works of our Redemption, and to ſhew *the new change* of the *Old Teſtament*.

[1] Joh.12.14.
[2] Apoc.2.17.
[3] Heb.10.10.
[4] Apoc.3.9.
[5] Luke 5.39.
[6] Apoc.21.
[7] 2 Pet. 1. 13.
[8] Iſa.66.21.
[9] Heb.4.9.

3. Becauſe that on this Day, *Chriſt* reſted from all the ſufferings of his *Paſſion*, and finiſhed the glorious work of our *Redemption*. If therefore the *finiſhing* of the work of the *firſt Creation*, whereby God mightily manifeſted himſelf unto his Creatures, deſerved a Sabbath for to ſolemnize the memorial of ſo great a Work, to the honour of the Worker, and therefore calls it *mine Holiday*: much more doth the *new Creation* of the World, effected by the Reſurrection of *Chriſt* (*whereby he mightily declared himſelf to be the Son of God*) deſerve a Sabbath for the perpetual commemoration thereof, to the honour of Chriſt: and therefore worthily called *the Lord's Day*. For, as the deliverance out of the Captivity of *Babylon* being greater, took away the *name* from the deliverance out of the bondage of *Egypt*: ſo the Day whereon *Chriſt finiſhed* the *redemption* of the World did more juſtly deſerve to have the Sabbath kept on it, than on that day whereon God ceaſed from *creating* the World. As therefore in the *Creation*, the firſt Day wherein it was finiſhed, was conſecrated

Iſa. 53. 13. Rom. 1. 4.

Apoc. 1. 10. Jer. 13. 7, 8.

for a *Sabbath*: ſo in the time of *Redemption*, the firſt day wherein it was perfected, muſt be dedicated to a holy reſt; but ſtill a ſeventh Day kept according to *God*'s Moral Commandment. The *Jews* kept the laſt *day* of the week, beginning their *Sabbath* with the Night, when God reſted: but Chriſtians honour the Lord better on the firſt Day of the week, beginning the *Sabbath* with the *Day*, when the Lord *aroſe*. They kept their *Sabbath* in remembrance of the Worlds Creation; but Chriſtians celebrate it in *memorial* of the Worlds *Redemption*: yea, the *Lord*'s Day being the firſt of the *Creation* and *Redemption*, put us in mind, both of the making of the *old*, and redeeming of the *new* World.

Gen. 2. 2. Levit. 23. 32 Neh. 13. 19. Acts 20. 7., 11. Matth. 28. 1.

As therefore, under the *Old Teſtament*, God, by the *glory* conſiſting of ſeven *Lamps*, ſeven *Branches*, &c. put them in remembrance of the *Creation*, *Light*, and *Sabbath reſt*: So under the *New Teſtament*, Chriſt *the true Light of the World*, approacheth in the *midſt of the ſeven Lamps*, and *ſeven Candleſticks*, to put us in mind to honour our Redeemer in *the light of the Goſpel* of the *Lord's ſeventh day of reſt*. And ſeeing the *Redemption*, both for *might* and *mercy*, ſo far exceedeth the Creation, it ſtood with *great* reaſon that the *greater* work ſhould carry the *honour* of the Day. Neither doth the *honourable* Title of the *Lord's Day diminiſh* the glory of the *Sabbath*; but rather being added, *augments* the

Exod. 25. 21. Apoc. 1. 13.

dig-

dignity thereof: as the name of *Iſrael* added unto *Jacob*, made the Patriarch the more *renowned*. Gen. 32. 28.

The reaſon taken from the example of *God's reſting* from the work of the *Creation* of the World, continued in force till the Son of *God ceaſed* from the work of the *Redemption* of the World, and then the *former* gave place to the *latter*.

4. Becauſe it was foretold in the *Old Teſtament*, that the *Sabbath* ſhould be kept (under the *New Teſtament*) on the *firſt day* of the week.

For, firſt, in the 110. *Pſalm*, which is a Propheſie of *Chriſt* and his Kingdom, it is plainly foretold, that there ſhould be a *ſolemn Day of aſſembling, wherein all Chriſt's People ſhould willingly come together in the beauty of Holineſs*. Inſomuch that *no rain* (of peace) *ſhould be upon thoſe Families, that in that Feaſt will not go up to* Jeruſalem (the Church) *to worſhip the King, the Lord of Hoſts*. Now on what day this holy Feaſt and Aſſembly ſhould be kept, *David* ſheweth plainly in *Pſal.* 118. which was a Prophecy of Chriſt, as appears, *Matth.* 21. 42. *Acts* 4. 11. *Epheſ.* 2. 20. as alſo by the conſent of all the *Jews*, as *Jerom* witneſſeth, Foreſhewing how *Chriſt* by his ignominious Death, ſhould be as a *ſtone rejected of the Builders, or chief Rulers of* Judea, *and yet by his glorious Reſurrection ſhould become the chief ſtone of the Corner*. He wiſheth the whole *Church* to keep Holy *that Day* whereupon *Chriſt* Pſal. 110. 3. Zech. 14. 27.

Psalm 118. 24.

should effect this wonderful work, saying, *This is the Day which the Lord hath made, let us rejoice and be glad in it.* And seeing that upon this Day, that which *Peter* saith of *Christ* appeareth to be true, *That God made him both Lord and Christ*, Acts 2. 36. And therefore the whole Church under the *New Testament must celebrate the Day of Christ's Resurrection. Rabbi Baichay* also saw by the fall of *Adam* on the sixth day, that on the same day the *Messias should finish the work of Man's Redemption.* And alluding to the speech of *Boaz* to *Ruth*, *Sleep unto the Morning, that Messias* should rest *in* his Grave all their *Sabbath-day*; and he gathered from that speech, *Gen.* 1. on the first day, *Let there be light*, that the *Messias* should rise on the *first day of the week*, from death to life, and cause the spiritual light of the Gospel to enlighten the World, that lay in the shadow of darkness and Death. The Hebrew Author of the Book called *Sedar Olam Rabbi, cap.* 7. recordeth many memorable things, which were done upon the first day of the week, as so many types that the chief Worship of God should (under the *New Testament*) be celebrated upon this Day, As, *That on this Day the Cloud of God's Majesty first sate upon his people.* Aaron, *and his Children first executed their Priesthood. God first solemnly blessed his people. The Princes of his people first offered publickly unto God. The first Day wherein fire descended from Heaven. The first Day of the World, of the Year, of*

Zebar upon Gen. fo. 21. Mr. *Broughton* require of consent, p. 50, 51.

Ex H. Wolphii Chron. de temp. l. 2. cap. 2.

of Month, of the week, &c. All ſhadowing, that it ſhould be the firſt, and chief Holy-day of the *New Teſtament.* Saint *Auguſtine* proveth by divers places and reaſons out of the holy *Scriptures*, that *the Fathers, and all the holy Prophets under the Old Teſtament, did foreſee and know, that our Lord's Day was ſhadowed by our eighth day of Circumciſion.* And *that the Sabbath ſhould be changed from the ſeventh day to the eighth, or firſt day of the week.* And *Junius* out of *Cyprian* ſaith, That *Circumciſion was commanded on the eighth day, as a Sacrament of the eighth day, when Chriſt ſhould riſe from the dead.* The *Council Foro-Julienſe* affirms, That *Eſay propheſied of the keeping of the Sabbath upon the firſt day of the week.* If this myſterie was ſo clearly ſeen by the Fathers under the ſhadows of the *Old Teſtament*: ſure, the God of this World hath deeply blinded their minds, who cannot ſee the truth thereof under the ſhining light of the Goſpel. Therefore this change of the Sabbath Day under the new, is nothing but a fulfilling of that which was prefigured and fore-propheſied under the *Old Teſtament.*

Aug. Epiſt. ax Januar. 116. c. 11.

Sacramentum hoc fuit diei illius octavi, quo Dominus reſurrexit ad juſtificationem noſtram, &c. ut ſcribit ad Fidum Cyprianus, l. 3. Epiſt. 10. Junii Gen 17. 11 2 Cor. 4.

5. According to their Lord's mind and Commandment, and the direction of the *Holy Ghoſt* (which always aſſiſted them in their *Miniſterial* Office) the Apoſtles in all the Chriſtian Churches (which they planted) ordained that the Chriſtians ſhould keep the holy Sabbath upon that ſeventh Day, which is the *firſt Day*

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of the week [1] *concerning the gathering for the Saints, as I have ordained in the Churches of* Galatia, *ſo do ye alſo. Every firſt day of the week*, &c. [2] *when ye come together in the Church* (being the Lord's Day) *to eat the Lord's Supper*, [3] *to remember and ſhew the Lord's Death till he come*, &c. In which words note:

1. That the *Apoſtles* ordained this Day to be kept holy: therefore a Divine Inſtitution.

2. That that Day is named the *firſt Day* of the week, therefore not the *Jewiſh* ſeventh, or any other.

3. *Every firſt Day* of the week, which ſheweth a perpetuity.

4. That it was ordained in the *Churches of Galatia*, as well as of *Corinth*, and he ſetteth one *uniform order* in all the [4] *Churches of the Saints*; therefore it was *univerſal.*

5. That the exerciſes of this Day were [5] *Collections* for the poor (which appears by *Acts* 2. 42. and *Juſtin Martyr's* teſtimony, *Apolog.*) which were gathered in the holy Aſſembly after *Prayer*, *Preaching of the Word*, and *Adminiſtration* of the Sacraments; therefore it was ſpiritual.

[1] 1 Cor. 16. 1, 2.

The *Syriack* Tranſlation hath it, Quum congregamini, non ſicut juſtum eſt in die Domini noſtri comeditis, & bibitis. The *Arabian* Tranſlation alſo hath thus: Non comedetis & bibetis prout vere diebus Domini noſtri decet; and *Beza* witneſſeth, that in one Ancient Greek Copy there is read, τῇ κυριακῇ, the Lord's day add to every firſt day, &c. [2] 1 Cor. 11. 20, 35, 36. [3] 1 Cor. 14. 35. [4] As the phraſe of breaking of bread, comprehendeth all other exerciſes of Religion, Acts 20. 7. So this phraſe of laying by in ſtore, comprehendeth all the other exerciſes of the Sabbath: and why ſhould the Apoſtle require the Collection to be made on the firſt day of the week, but becauſe on this day the holy Aſſembly was held in the Apoſtles times?

6. That

6. That he will have the *Collections* (though neceſſary) removed againſt his coming, leſt it ſhould hinder his preaching, but not their holy meeting on the Lord's Day; for it was the time ordained for the publick Worſhip of the Lord, which argueth a neceſſity.

And in the ſame Epiſtle St. *Paul* proteſteth, that he delivered them *none other* Ordinance or Doctrine, but *what he had received of the Lord.* Inſomuch that he chargeth them, *that if any Man think himſelf to be a Prophet, or ſpiritual, let him acknowledg that the things that I write unto you are the Commandments of the Lord.* But he wrote unto them, and ordained among them, to keep their *Sabbath* on the firſt day of the week: therefore to keep the *Sabbath on that Day* is the very *Commandment* of the Lord. And how can he be either a true Prophet, or have any grace of God's Spirit in his heart, who ſeeing ſo clearly the Lord's Day to have been inſtituted, and ordained by the Apoſtles, will not acknowledg the keeping Holy of the *Lord's Day* to be a *Commandment* of the Lord? The *Jews* confeſs this change of the Sabbath to have been made by the Apoſtles, *Peter Alphon. in Dialog. contra Judæus*, tit. 12. They are therefore more blind and ſottiſh than the *Jews*, who prophanely deny it.

1 Cor. 11. 2. & 25. 12.

1 Cor. 14. 37.

At *Troas* likewiſe Saint *Paul*, together with ſeven of the chief *Evangeliſts* of the Church, *Sopater*, *Ariſtarchus*, *Secundus*,

Acts 20.4, 5, 6.

Gaius, *Timotheus*, *Tychicus*, and *Trophimus*, and all the Christians that were there, kept the holy Sabbath on the *first Day* of the week, in praying, preaching, or receiving the *Lord's Supper*.

And it is a thing to be noted, That *Luke* saith not, That the Disciples were sent to hear *Paul* preach, but the *Disciples, being come together to break bread upon the first day of the week*, that is, to be partakers of the holy Communion at what time the Lord's death was by the Preaching of the Word shewed, 1 *Cor.* 11, 26. *Paul preached unto them*, &c. And that none kept these meetings but Christians, who only are called *Disciples*, Acts 11. 20. But at *Philippi*, whereas yet there were no Disciples, *Paul* is said to go on their Sabbath-day to the place where the *Jews* and their Proselytes were wont to pray, and there preached unto them, *Acts* 16. 12, 13. So that it is as clear as the Sun, that it was the Christians usual manner to pass over the Jewish seventh Day, and to keep the Sabbath, and their holy meetings on the first day of the week. And why doth St. *John* call this *the Lord's Day*, but because it was a Day known to be generally kept holy to the honour of the *Lord Jesus* (who rose from death to life upon that Day) throughout all the Churches which the Apostles planted? which St *John* called *the Lord's Day*, the rather to stir up Christians to a *thankful* remembrance of their *Redemption*, by *Christ* his Resurrection

Acts 21. 4, &c. Apoc. 1. 10. Mos Christianus est, &c. It is the manner of Christians to call it the Lord's day. Bed. in Luke cap. 21.

ction from the dead. And with the day, the *bleſſing* of the *Sabbath* is likewiſe *tranſlated* to the *Lord's Day*, becauſe that all the ſanctification belonging to this *new world* is in Chriſt, and from him conveyed to Chriſtians. And becauſe there cannot come a greater authority than that of *Chriſt*, and his *Apoſtles*, nor the like cauſe as the *new Creation* of the World: therefore the *Sabbath* can never be altered from this day to any other, whilſt this World laſteth. Add hereunto, how the Scripture noteth, that in the firſt planting and ſetling of the *Church*, nothing was done but by the ſpecial order and direction of the *Apoſtles*, 1 *Cor.* 11. 54. 1 *Cor.* 14. 36, 37. *Tit.* 1. 5. *Acts* 15. 6, 24. and the *Apoſtles* did nothing but what they had warrant for from *Chriſt*, 1 *Cor.* 11. 23. Heb. 4. 4. & 5. 9.

To ſanctifie then the Sabbath on the ſeventh day, is not a Ceremonial Law *abrogated*, but the Moral and perpetual Law of God perfected. So that the ſame perpetual Commandment which bound the *Jews* to keep the Sabbath on that ſeventh day, to celebrate the *worlds Creation*, binds *Chriſtians* to ſolemnize the Sabbath on this ſeventh Day, in memorial of the *worlds Redemption*: for the fourth Commandment, being a Moral Law, requireth a ſeventh Day to be kept holy for ever. And the *morality* of this as of the reſt of his Commandments is more religiouſly to be kept of us under the *Goſpel*, than of the *Jews* under the Law, by how much

we (in Baptism) have made a more special *Covenant* with God, to keep his Commandment: and God hath covenanted with us, to free us from the *Curse*, and to assist us with his Spirit to keep his Laws. And that this Commandment of the Sabbath (as well as the other nine) is *Moral* and *Perpetual*, may plainly appear by these Reasons.

Ten Reasons demonstrating the Commandment of the Sabbath to be Moral.

1. BEcause all the reasons of this Commandment, are moral and perpetual: And God hath bound us to the obedience of this Commandment, with more forcible reasons than to any of the rest. First, because he did foresee that irreligious Men would either more carelesly *neglect*, or more boldly break this Commandment, than any other. Secondly, because that in the *practice* of this Commandment the keeping of all the other consisteth; which makes God so often complain, that all his *worship* is neglected, or overthrown, when the *Sabbath* is either [1] neglected or transgressed. It would make a Man amazed (saith Mr. *Calvin*) to consider how oft, and with what *zeal* and *protestation God* requireth all (that will be his people) to sanctifie the seventh Day. Yea, how the *God of mercy mercilesly* punisheth the breach of this Commandment with cruel Death, as though it were the sum of his whole Honour and Service.

[1] Jer. 15. 22. Exod. 20. 19, 20, 21, 24. & 23. 28. Ex Bodin. de Repub l. 4. c. 2.

And

And it is certain, that he who makes no conſcience to break the *Sabbath*, will not (to ſerve his turn) make any conſcience to break any of the other Commandments, ſo he may do it without *diſcredit* of his reputation, or danger of Man's Law. Therefore God placed this Commandment in the midſt of the two Tables; becauſe the keeping of it is the beſt help to the keeping of all the reſt. The *conſcionable* keeping of the *Sabbath* is the *Mother* of all Religion, and good diſcipline in the Church. Take away the *Sabbath*, and let every Man ſerve God when he liſteth, and what will ſhortly become of *Religion*, and that peace and order which God will have to be kept in his *Church?* the *Sabbath Day* is God's *Market-day* for the weeks proviſion, wherein he will have us to come unto him, and *buy of him without ſilver or money* the *Bread* of the Angels, and *water* of life, the *wine* of the Sacrament, and *Milk* of the Word to feed our Souls; *tried Gold*, to enrich our Faith; precious *Eye-ſalve*, to heal our ſpiritual blindneſs, and the *white rayment* of Chriſt's Righteouſneſs, to cover our filthy nakedneſs. He is not far from true *Piety*, who makes conſcience to keep the *Sabbath Day*: but he who can *diſpenſe* with his conſcience, or *break* the *Sabbath* for his own profit or pleaſure, his heart never yet felt what either the fear of God, or *true Religion* meaneth. For of this Commandment may that ſpeech of St. *James* be verified; He *that*

1 Cor. 14. 39, 40.

Iſa. 55. 1, 2.

Apoc. 3. 18.

James 2. 10

that faileth in one is guilty of all. Seeing therefore that God hath *fenced this* Commandment *with so many Moral* reasons, it is evident that the Commandment it self is *Moral.*

2. Because it was Commanded of God to *Adam* in his *innocency*, whilst (holding his happiness, not by faith in *Christs merits*, but by obedience to *God's Law*) he *needed* no ceremony, shadowing the Redemption of Christ. A Sabbath therefore of a seventh Day cannot be simply a Ceremony, but an Essential part of God's Worship, enjoined unto Man, when there was but one condition of all Men. And if it was necessary for our *first Parents* to have a Sabbath Day, to serve God in their *perfection*, much more need their *posterity* to keep the *Sabbath* in the state of their *corruption:* and seeing *God himself* kept this Day holy, how can that Man be holy, that doth wilfully profane it?

Gen. 2. 8.

3. Because it was one of the Commandments which God spake with his own Mouth, and twice wrote with his own Fingers in Tables of stone, to signifie their authority and perpetuity. All that God wrote were *moral* and *perpetual* Commandments, and those reckoned ten in number. If this were now but an abrogated Ceremony, then were there but nine *Commandments.* The Ceremonials that were to be *abrogated by Christ*, were written all by *Moses.* But this of the Sabbath, with the other nine written by God himself, were put into the Ark, where no

Exod. 34. 13, &c.

Deut. 4. 11.

Deut. 4. 2.

Ceremonial

Ceremonial Law was put, to ſhew that they ſhould be the perpetual *Rules* of the Church, yet ſuch as none could *perfectly* fulfil and keep, but only Chriſt. 1 Reg. 8. 5. Heb. 9. 3.

4. Becauſe Chriſt profeſſeth *that he came not to deſtroy the Moral Law:* and that the leaſt of them ſhould not be abrogated in his Kingdom of the *New Teſtament.* Inſomuch *that whoſoever breaketh one of the leaſt of theſe ten Commandments, and teacheth Men ſo, he ſhould be called the leaſt in the Kingdom of Heaven:* that is, he ſhould have no place in his Church. Now the Moral Law commandeth one day of ſeven to be perpetually kept a holy Sabbath. And Chriſt himſelf expreſly mentioneth the keeping of a Sabbath among his Chriſtians at the deſtruction of *Jeruſalem* about 42 years after his Reſurrection. By which time all the *Moſaical* Ceremonies (except eating of blood, and things ſtrangled) were by a publick decree of all the Apoſtles quite aboliſhed, and abrogated in Chriſtian Churches. And therefore Chriſt admoniſheth his Diſciples, to *pray that their flight be not in Winter, nor on the Sabbath-day.* Not in the *Winter:* for that (by reaſon of the foulneſs of the ways and weather) their flight ſhould be more *painful* and *troubleſom* unto them: not upon the *Sabbath,* becauſe it would be more *grievous* to their hearts, to ſpend that day in toiling to ſave their *lives,* which the Lord hath commanded to be ſpent in *holy Exerciſes,* to comfort their *Souls.* Matth. 5. 17. Matth. 5. 19. Acts 15. 20, 21, 24, 28. Mat. 24. 10.

Now

Now if the ſanctifying of the *Sabbath* on this Day had been but *Ceremonial*, it had been no grief to have fled on this Day, no more than on any other day of the week. But in that Chriſt doth tender ſo much this fear and grief of being driven to *fly on the Sabbath Day*; and therefore wiſheth his to pray unto God to prevent ſuch an occaſion, he plainly demonſtrates, that the *obſervation* of the *Sabbath* is no abrogated Ceremony, but a *Moral* Commandment, confirmed and eſtabliſhed by *Chriſt* among Chriſtians. If you would know the Day whereupon Chriſt appointed Chriſtians to keep the *Sabbath*, St. *John* will tell you, that it was on the *Lord's day*, *Apoc.* 1. 10. if you will know on what day of the week that was, St. *Paul* will tell you, that it was on every *firſt day* of the week, 1 *Cor.* 16. 1.

Euſeb. hiſt. Eccl. lib. 2. c. 5. It is probable that this Oracle was that voice (*Migremus hinc*) which with an Earthquake was heard by night in the Temple mentioned by *Joſephus*, De Bello Judaico. lib. 7. c. 12. Mat. 24. 35.

As *Chriſt* admoniſhed, ſo *Chriſtians* pray, and according to their prayers, God (a little before the Wars began) *warned* by an *Oracle*, all the *Chriſtians* in *Jeruſalem* to depart thence, and to go to *Pella*, a little Town beyond *Jordan*; and ſo to eſcape the wrath of God that ſhould fall upon that City and Nation. If then a *Chriſtian* ſhould not, without *grief of heart fly* for the *ſafety* of his life on the *Lord's Day*, with what joy or *comfort* can a true Chriſtian *neglect* the holy *Exerciſes* of God's Worſhip in the *Church*; to ſpend the greateſt part of the *Lord's Day* in prophane and carnal ſports, or ſervile labours? And ſeeing the deſtruction of *Jeruſalem* was both a *Type* and

and an assurance of the destruction of the *world*, who seeth not, but that the holy Sabbath must continue till the very end of the World?

5. Because that all the *Ceremonial* Law was enjoined to the *Jews* only, and not to the *Gentiles*: but this Commandment of the holy Sabbath (as Matrimony) was instituted of God, in the state of *Innocency*, when there was but one state of all Men, and therefore enjoined to the *Gentiles*, as well as to the *Jews*. So that all Magistrates and Housholders were commanded to *constrain all strangers*, (as well as their own *Subjects* and *Family*) to observe the holy Sabbath, as appears by the fourth Commandment, and practice of *Nehemiah*. All the *Ceremonies* were a Partition-wall to separate *Jews* and *Gentiles*. But seeing the *Gentiles* are bound to keep this Commandment as well as the *Jews*, it is evident that it is no *Jewish* Ceremony. And seeing the same Authority is for the Sabbath, that it is for Marriage, a Man may as well say, that Marriage is but a Ceremonial Law, as the Sabbath. And remember, that when Marriage is termed but once the Covenant of God, because instituted by God in the *beginning*; so the Sabbath is every where called the *Sabbath of the Lord thy God*, because ordained by God *in the same* beginning, both of *time*, *state*, and *perpetuity*: therefore not Ceremonial.

Isa. 56. 6.

Neh. 13. 12, &c. Ephes. 1. 14. Prov. 2. 27. Matth. 19. 5, &c.

The *corruption* of our nature found in the mani-

manifeſt oppoſition of wicked Men; and in the *ſecret unwillingneſs* of good Men to ſanctifie ſincerely the *Sabbath*, ſufficiently demonſtrateth that the Commandment for the *Sabbath* is *ſpiritual* and *moral*.

7. Becauſe that as God by *a perpetual* Decree, made the Sun, the Moon, and other Lights in the *Firmament* of Heaven, not only to divide the *day from the night*, but alſo to be for [1] *ſigns*, and for [2] *ſeaſons*, and for [3] *days* and for *years*: ſo he ordained in the *Church* on Earth, the holy Sabbath to be not only the *appointed ſeaſon*, for his ſolemn Worſhip; but alſo the perpetual Rule and meaſure of time. So that as ſeven days make a *week*, four *weeks a month*, twelve *months a year*: ſo *ſeven years makes a Sabbath of years*, ſeven *Sabbaths* of years a *Jubilee*: and 80 *Jubilees*, or 4000 years, or after *Ezekiel* 4000 Cubits, the whole time of the *Old Teſtament*, till Chriſt by his *Baptiſm* and *Preaching*, began the ſtate of the *New Teſtament*. Neither can I here paſs over without admiration, how the *Sacrament of Circumciſion* continued in the Church 39 *Jubilees* from *Abraham* to whom it was firſt given, unto the *Baptiſm of Chriſt* in *Jordan*, which was juſt ſo many *Jubilees* (after *Bucholcerus*'s account) as the World had continued before from *Adam* to the birth of *Abraham*. *Moſes* began his Miniſtry on the 80. year of his age: Chriſt enters upon his Office in the 80. *Jubilee* of the Worlds age. *Joſeph* was thirty years old, when he

Nitimur in vetitum. Hor. Rom. 7.14. Gen. 1. 18. Job 9. 9. Job 38.31. Amos 25. 8.

[1] To diſtinguiſh 'twixt Spring and Harveſt, Summer, and Winter. and to foreſhew judgments to come. Moadin. ſig. Sacred times appointed for God's holy Worſhip, having ſpecial ſignifications and promiſes.

[2] One of the ſeven days of the week from the other.

[3] Solat. Sabbatis & Jubilee. Exod. 13. 11, 12 Index Chr. apud An. Mund. 1998.

he began to rule over *Egypt*, *Gen.* 41. 46. And the *Levites* began to ſerve in the Tabernacle at thirty years old; ſo Chriſt likewiſe, to anſwer theſe Figures, began his Miniſtry in the thirtieth *Jubilee* of *Moſes*, and when he began to be thirty years of age, *Luke* 3. 23. in the midſt of *Daniel's* laſt week, and ſo (continuing his Miniſtry on earth three years and a half) finiſhing our Redemption, and *Daniel's* periods by his innocent Death upon the Croſs. The moſt of all the great *alterations*, and ſtrange *accidents*, which fell out in the Church, came to paſs either in a *Sabbatical* year, or in a year of *Jubilee*: For example.

The ſeventy weeks of *Daniel* beginning the firſt year of *Cyrus*, and the 3439. year of the World, contain ſo many *years*, as the World did *weeks* of years unto that time, and ſo many *weeks of years*, as the World had laſted *Jubilees*, *Daniel's* ſeventy weeks of years, continued four hundred and ninty ſingle years: the World before that time, 490 weeks, or Sabbaths of years. *Daniel's* period ſeventy weeks, the Worlds 70 *Jubilees:* ſo that to comfort the Church for their 70 *years captivity*, which they had now according to *Jeremiah's* prophecy endured in *Babylon*, *Gabriel* tells *Daniel*, that at the end of 70 weeks, or Sabbath of years, that is 70 times ſeven years, or 490 years, their eternal Redemption from Hell, ſhould be effected by the death of Chriſt, as ſure as they were now

After M. Rob. Pont. his computation Treatiſe of the laſt decaying Age of the World, publiſhed An. Dom. 1600. R. Pont. Treat. of the laſt Age, p. 17. Jer. 25. 11, 12.

now redeemed from the captivity of *Babylon*. This period of *Daniel* containing 60 Sabbaths, or [1] *Jubilees* of years, began at the first *liberty* granted the *Jews* by *Cyrus*, in the first year of his reign over the *Babylonians* mentioned *Ezra* 1, 1. and ends justly at the time that Christ died upon the Cross. From the death of *Christ*, or at the last end of *Daniel*'s weeks, to the seventy and one year of Christ, the World is measured by seven Seals, or seven Sabbaths of years, making one compleat *Jubile*. From the end of those seven *Seals* the World is measured to her [1] by 7 *Trumpets*, each containing 245 *years* (as some conjecture, about 440 years hence, the truth will appear) *Enoch*, the seventh from *Adam*, having lived so many years as there are days in the year 365 was translated of God in a *Sabbatical* year. *Moses* the seventh from *Abraham*, as another *Enoch*, is *buried of God*, but born in a *Sabbatical* year of the World, 2373. and in the 777 year since the Flood (after *Broughton*'s Computation) is saved as a new *Noah*, in a Reed-*Ark*, and lived a *Builder* of the Church so long as *Noah* was *building the Ark* 120 years. The Promise was made to *Abraham* in a Sabbatical year, being the 2023. of the World. The sixth year of *Joshuah* being 2500 years from the Creation of the World, wherein the Land was possessed, and divided among the children of *Israel*, as a Sabbatical year, and the [2] 50. *Jubilee* from the Creation of the World.

Apoc. 5. 1.

[1] Apoc. 8. 2. & 9. 7. *Napier* on the Apoc. Proposition 6. 8. 9. and his Resolution.

Pont. of the last age of the World, pag. 12. Buchol 2. Index Chr. Broughton. concent. A. M. 1430. Deut. 3. 20. *Pont.* Ibid. & Scaliger Buchol.

[2] *Pont.* p. 21. Buch. Chr. apud A. M. 2500.

World. At this year *Moſes* began his *Jubilee*, by which (as with a chain of thirty links) he tieth the parting of *Canaans* poſſeſſion to the *Iſaelites* by *Joſhuah*, to the opening of the Kingdom of Heaven to all Believers. And ſo carrieth the Church of the *Jews* by a [1] joyful ſtream of *Jubilees*, from the *Type* to the *Subſtance*, from *Canaan* to *Heaven*, from *Joſhuah* to *Jeſus*: for Chriſt at the end of *Moſes*'s thirty *Jubilees*, and the beginning of the thirtieth year of his age, at his Baptiſm openeth Heaven, and giveth the *cleareſt Viſion* of the bleſſed Trinity that was ſeen ſince the World began. And by the Silver *Trumpets* of his *Goſpel* proclaims, according to the Prophecy of *Eſay*, eternal Redemption, to all that repent and believe in him.

[1] Jub. ſome derive of Trumpets or Ramshornswherewith the Jubile was ſounded. Others from *Jubal*, a ſtream, becauſe they carry us to the death of Chriſt, the Author of our eternal reſt and joy. Iſa. 61. 1. Luke 4.18.

And the year of our Saviour Chriſt's birth, being the 3948. of the World, was at the end of the Sabbatical Year, and the [2] 564 Septenary of the World. *Moſes* makes the common Age of all Men, to be *ten times ſeven*, *Pſalm* 90. and every ſeventh year commonly produceth ſome notable [3] change or accident in Mans life: And no wonder, for as *Hippocrates* affirmeth, that a Child in his Mothers womb, on the ſeventh Day of his conception, hath all his members finiſhed; and from that

[2] *Pont.* of the laſt decaying age of the World. p. 11.13,21.

[3] Expertum eſt in pleriſque omnibus 63 annum cum periculo & clade aliquo venire, aut corporis morbiq; graviores aut vitæ interitus, aut animi ægritudines, Au. Gell. lib. 1. 15. c.7. Aug. in Epiſt. ad Carum nepotem exultat ſe Climacterâ, communem ſeniorum annum 63. Bodin. de Rep. l.4. c.2.

day

day groweth to the perfection of birth: which is always either the ninth, or seventh month; At seven years old, the Child casts his *teeth*, and receives new. And every seventh year after, there is some alteration or change in Man's life, especially at *nine times seven* the *Climacterick* year, which by experience is found to have been fatal to many of those learned Men, who have been the chiefest lights of the world: and if they scaped that year, yet most of them have departed this life in a *septenary* year, *Lamech* died in the year of his life 777. *Methusalem*, the longest liver of the Sons of Men, died when he began to enter his 900 and 70 year. *Abraham* died when he had lived 25 times seven years. *Jacob* when he had lived 21 times seven years. *David* after he had lived ten times seven years. So did *Galen*, so did *Petrarch*, who (as *Bodin* noteth) died on the same day of the year that he was born: so did the Maiden Queen [1] *ELIZABETH* of blessed and never-dying memory, who came into this World, the *Eve of the Nativity of the blessed Virgin* Mary: and went out of this World, on the *Eve of the Annunciation of the blessed Virgin* Mary. *Hippocrates* died in the 15. *septenary*. *Hierome* and *Isocrates* in their 11. *Pliny*, *Bertolus* and *Cæsar* in the 8. *septenary*. And *Johannes de temporibus*. who lived 361 years, died in the 53. *septenary*. of this life. The like might be observed of innumerable others. And indeed the whole

Aristot. Cicero, Bernard, Bocace, Erasmus, Luther, Melanct. Sturmius.

[1] She was, she is, (what can there more be said) in Earth the first, in Heaven the second Maid. Bodin. Buchol.

whole life of Man is measured by the Sabbath: for, how many years soever a Man liveth here, yet his life is but a life of seven days multiplied; so that in the number of seven there is a mystical perfection, which our Understanding cannot attain unto.

Climax vitæ virorum fere septenariis, aut novenariis: fœminarum vero senariis definitur. Bodin de Rep. 4. cap. 2.

All which *Divine* disposition of admirable things, so oft by *seven*, calls upon us to a continued meditation of the blessed *seventh-day* Sabbath, in knowing and worshipping God in this life; that so from Sabbath to Sabbath, we may be translated to the eternal glorious Sabbath of rest and bliss in the life to come.

By the consideration whereof, any Man that looketh into the holy History, may easily perceive, that the whole *course* of the World, is drawn and guided by a certain Chain of God's Providence, disposing all things in *number*, *measure*, and *weight*. All *times* are therefore measured by the Sabbath; so as Time and the Sabbath can never be separated. And the *Angel* swears, that *this measuring of Time* shall continue, *till that Time* shall be no more. And as the Sabbath had its *first institution* in the *first Book* of the Scriptures, so hat it its *confirmation* in the *last*: and as this Book doth authorize this Day, so this Day graceth the Book; in that the *matter* thereof was revealed upon so holy a Day, the *Lord*'s Revelation of the *Lord's Day*; as well therefore may they pull the Sun, Moon, and Stars out of the Heavens

Wisd. 11. 17. Wolph. Præm. Chr. Apoc. 10. 6. Tempus est rerum mundanarum duratio extrinsecus observata H. Wolph. Chr. c. 1. Tempus cum mundo cœpit, & una desiturum est, ib. Gen. 2. 3. Apoc. 1. 10.

vens, as aboliſh the holy Sabbath (time's mete-rod) out of the Church, ſeeing the Sabbath is ordained in the Church (as well as the Sun and Moon in the Firmament) for the diſtinction of times.

Si quid horum tota die per orbem frequentat Eccleſia, non hoc quinita faciendum ſit diſputare, inſolentiſſimæ inſaniæ eſt? Aug. Epiſt. 118. ad Jan.

8. Becauſe that the whole Church by an univerſal conſent ever ſince the *Apoſtles* time, have ſtill held the Commandment of the Sabbath to be the moral and perpetual Law of God, and the keeping of the Sabbath, on the firſt Day of the week, to be the Inſtitution of *Chriſt* and his *Apoſtles*.

Synod. Col. part. 9. c. 9.

The Synod, called *Synodus Colonienſis*, ſaith, that the *Lords Day* hath been famous in the Church *ever ſince the Apoſtles time*.

Ignat. ad Magneſ. Apol. 2.

Ignatius Biſhop of *Antioch* living in Saint *John*'s time, ſaith, *Let every one that loveth Chriſt, keep holy the Lord's Day, renowned by his Reſurrection, which is the Queen of days, in which Death is overcome, and Life is ſprung up in Chriſt.* *Juſtin Martyr*, who lived not long after him, ſheweth how the Chriſtians kept their Sabbath *on the Lord's Day*, as we do. *Origen*, who lived about 180 years after Chriſt, ſhews the reaſon why the *Sabbath* is tranſlated to the Lord's Day. *Auguſtin* ſaith, *That the Lord's Day was declared unto the Church by the reſurrection of the Lord upon that Day*; *Ex illo cœpit habere feſtivitatem ſuam*, and by Chriſt it was firſt ordained to be kept holy. And in another place, *That the Apoſtles appointed the Lord's Day to be kept with all religious ſolemnity, becauſe that upon*

Origen homilia 7. ſuper Exod. 1. Epiſt. ad Januar. 119. c. 13. & ad Caſſal. Epiſt. 89. Aug. de temp. ſer. 251.

that

that Day our Redeemer roſe from the dead, which *alſo therefore is called the Lord's Day.*

As therefore *David* ſaid of the *City of God*, ſo may I ſay of the *Lord's Day*, *Glorious things are ſpoken of the Day of the Lord*; for it was the *birth-day* of the World, the *firſt day* wherein all Creatures began to have being. In it *light* was drawn out of *darkneſs*. In it the Law was given on Mount *Sinai*. In it the *Lord roſe* from *death* to *life*. In it the *Saints* came out of their *Graves*, aſſuring that on it *Chriſtians* ſhould riſe to newneſs of *life*. In it the *holy Ghoſt deſcended* upon the Apoſtles. And it is very probable, that on the *ſeventh Day*, when the *ſeven Trumpets* have blown, the curſed *Jericho* of this World ſhall fall, and our true *Jeſus* ſhall give us the *promiſed poſſeſſion* of the *heavenly Canaan*.

He that would ſee the uniform conſent of Antiquity, and practice of the Primitive Church in this point, let him read *Euſebius*'s Eccleſiaſtical Hiſtory, *Lib.* 4. *c.* 23. *Tertullian lib. de Idololatria, cap.* 19. *Chryſ. Serm. de Reſurrectione, Conſtitut. Apol. cap.* 37. *Cyril. in Johan. l.* 12. 2, 55. Of this Judgment are the ſound new Writers: See *Fox* on *Apoc.* 1. 10. *Bucer.* in *Matth.*. 12. 11. *Gault.* in *Malac.*3. *hom*, 23. *Fulk* on the Rhemiſh Teſtam. *Apoc.*1.10. *Chem. Exam. Conc. Trid. par.* 4. *de diebus feſtis, Wolph. Chron. lib.*2. *cap.* 1. *Armin. Theſ. in* 4. *præcept.* and innumerable others. Learned *Junius* ſhall ſpeak for all, *Quamobrem cum dies Dominicus*, &c. *where*

Pſalm 87.5. Aug. de temp. ſer. 25. & 154. Con. Conſt. Can. 8. Wolphius Chr. lib. 1. c. 10. Miſſ. Bipont. poſt Dom. paſc. Mat. 27.52. Codoman. Annal. An. Mund. 2515. Joſh. 6. 13. Apoc. 10. 7. Aug. ad Caſulan. Ep. 86. & ad Januar. 119. cap. 19. Aug. Serm. de temp. 231. & 154. & Conſt. 6. Conſt. Can. 8. Non dubitamus quin varie apud Chriſtianos Sabbathum violetur, non abſtinendo ab iis quæ aliis diebus licita ſunt. Armen. Jurius Prælect. in Gen. 2. 3.

wherefore seeing the Lord's Day is both by the fact of Christ, (viz. *his Resurrection and often appearing to his Disciples upon that Day*) *by the example and institution of the Apostles, and by the continual practice of the ancient Church, and by the testimony of the Scripture, observed and substituted into the place of the Jewish Sabbath.* Inepte faciunt, *they do foolishly, who say, that the observation of the Lord's Day is of Tradition, and not from the Scripture, that by this means they might establish the traditions of Men.* And again, *the cause of this change is the Resurrection of Christ, and the benefit of the restoring of the Church by Christ, the remembrance of which benefit did succeed in the place of the memory of the Creation.* Non humana tradit, sed Christi ipsius observatione & institutione. *Not by the tradition of Man, but by the observation and appointment of Christ, who both on the day of his resurrection, and on every 8. day after, unto his ascension into heaven, did appear to his Disciples and came into their assemblies.*

Exod. 31. 13, 14, &c. Ezek. 20. 12, 20. Ezek. 46. 1, 2, 3, &c. Exod. 35. 2. Armen. disput. Theol. in præcep. 4. Thes. 1. 4. Acts 10. 13.

9. Because that the Lord himself expoundeth the end of the Sabbath to be a *sign and document for ever, betwixt him and his people, that he is* Jehovah, *by whom they are sanctified*; and therefore must only of them be *worshipped:* and upon the *pain of death*, charged his people for ever to keep this memorial inviolated. But this end is moral and perpetual. Therefore this Sabbath is moral and perpetual. What *God hath perpetually sanctified, let no Man ever presume to make common, or prophane.*

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Upon this ground it is, that the Commandment terms this Day, the *Sabbath of the Lord thy God*, and God himself calls it, *his holy Day*. And upon the same ground likewise the *Old Testament* consecrated all their Sabbaths and Holy days, to the worship and honour of God alone. To dedicate therefore a *Sabbath* to the honour of any Creature, is gross Idolatry. For the first Table makes it a part of God's Worship, to have a *Sabbath* to his honour: so doth *Lev.* 23. 3, 37, 38, *&c.* and *Ezek.* 20. 20. *Neh.* 9. 14. the *Sabbath is put* for the *whole worship of God*. And our Saviour teacheth, that *we must worship the Lord God only*, Matth. 4. and therefore keep a Sabbath to the only honour of God. The Holy Ghost notes it as one of *Jeroboam*'s greatest sins, that he ordained a Feast from the *device of his own heart*, 1 Kings 12. 33. and God threatneth *to visit Israel for keeping the days of Baalim*; that is, of Lords, as Papists do of Saints, *Hos.* 2. 13. but saith, that *such forget him*. And so indeed none are less careful in keeping the *Lord's Sabbath*, than they who are most *superstitious* observers of *Mens holy Days*. The Church of *Rome* therefore commits gross *Idolatry*.

Isa. 58. 13.

Read H. Wolphius Chron. de Templ. l. 2. c. 4. p. 118. &c. 7. p. 140. &c.

First, In taking upon her to *ordain Sabbaths*, which belong only unto the *Lord of the Sabbath* to do.

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Thirdly, In tying to these days *God's worship*, *Prayer*, *Fasting*, and *Merit*.

Fourthly, In exacting on these days of *mens invention*, a *greater measure* of solemnity and sanctification, than upon the *Lord's Day*, which is *God's Commandment*, which in effect is to prefer *Antichrist* before *Christ*. Our *Church* hath justly abolished all superstitious and Idolatrous Feasts, and only retains a few Holy Days, to the honour of *God alone*, and easing of servants, *Deut.* 5. 14. though long custom forceth to use the *old names* for *civil* distinction, as *Luke* used the prophane names of *Castor* and *Pollux*, Acts 28. 11. and *Christians* of *Fortunatus*, 1 *Corinth.* 16. 17. *Mercurius*, Rom. 16. 14. and *Jews* of *Mordocheus Day*, 2 Mac. 15. 37.

10. Lastly, The Examples of God's Judgments on *Sabbath-breakers*, may sufficiently seal unto them, whose hearts are not seared, how wrathfully Almighty God is displeased with them, who are wilful prophaners of the *Lord's Day*.

Num. 15. 32. The Lord (who is otherwise the God of mercy) commanded *Moses* to stone to death the Man (who of a presumptuous mind) would openly go to gather sticks on the Sabbath Day. The fact was small, true, but his sin was the greater, that (for so small an occasion) would presume to break so great a Commandment.

2 Mac. 15. 27. Cent. Magdeb. 21. c. 6. *Nicanor* offering to fight against the *Jews* on the Sabbath Day, was slain *him*.

himself, and thirty five thousand of his Men.

A Husbandman grinding Corn upon the Lord's Day, had his Mill burned to ashes.

Another carrying Corn on *this Day*, had his Barn and his Corn therein burnt with fire from *Heaven* the next night after. Disp. de tempore Serm. 117.

Also a certain Noblemen prophaneing the Sabbath usually in Hunting, had a Child by his Wife with a head like a Dog, and with Ears, and Chaps, crying like a Hound. Tho. Cantiprat. lib. 2. de Ap. Tom. admiram. Vindict. de The. Hist.

A covetous *Flax-wife* at *Kingstat* in *France*, *Anno* 1559. using with her Maids to work at her Trade on the *Lord's Day*, it seemed unto them that fire issued out of the *Flax*, but it did no harm: the next *Sabbath* it took fire indeed, but was quickly quenched: but not taking warning by this, the third Sunday after it took fire again, burnt the House, and so scorched the *wretched Woman* with two of her Children, that they died the next Day: but (through God's mercy) a Child in the Cradle was taken out of the fire alive and unburnt. Johan. Fine lib. 3. de Miraculis.

On the 13. of *January*, *Anno Dom.* 1582. being the *Lord's Day*, the Scaffolds fell in *Paris Garden*, under the people at a *Bear-baiting*, so that eight were suddenly slain, and innumerable hurt and maimed. A warning to such, who take more pleasure on the *Lord's Day*, to be in a *Theatre* beholding *Stows* Abridgment, *An.* 1582. Discite jam moniti Dominum non temnere Christum.

holding *carnal* ſports, than to be in the *Church* ſerving God with the *ſpiritual* works of *Piety*.

Many fearful Examples of *God's* Judgments by Fire, have in our dayes been ſhewed upon divers Towns, where the profanation of the Lord's Day hath been openly countenanced.

Stratford upon *Avon* was twice on the ſame day twelve-moneth (being the *Lord's Day*) almoſt conſumed with Fire, chiefly, for prophaning the *Lord's Sabbaths*, and for contemning his Word in the mouth of his faithful Miniſters.

Whilſt the Preachers cried in the Church, prophaneneſs, prophaneneſs, Gain would not let them to hear; therefore when they cried fire, fire, in the ſtreet, God would not ſuffer any to help.

Tiverton in *Devonſhire*, (whoſe remembrance makes my heart bleed) was oftentimes admoniſhed by her godly Preacher, that God would bring ſome heavy Judgment on the Town for their horrible prophanation of the *Lord's Day*, occaſioned chiefly by their Market on the day following. Not long after his death, on the third of *April*, *Anno Dom.* 1598. God (in leſs than half an hour) conſumed with a ſudden and fearful Fire, the whole Town, except onely the *Church*, the *Court-houſe*, and the *Alms-houſes*, or a few poor Peoples Dwellings, where a Man might have ſeen 400 Dwelling-houſes all at once on fire, and above fifty Perſons conſumed with the flame. And now again ſince the former Edition of this Book, on the fifth of *Auguſt* laſt, 1612. (fourteen years ſince the former Fire) the whole Town was again fired and conſumed, excep-

except some *thirty Houses of poor People* with the *School-house*, and *Alms-houses*. They are blind, who see not in this the finger of God. God grant them grace when it is next built, to change their Market-day, and to remove all occasion of prophaning of the *Lord's Day*. Let other Towns remember the *Tower of Silo*, Luke 13.4. and taking warning by their Neighbours chastisements, fear God's threatnings, *Jer.* 17. 7. and believe God's Prophets, if they will prosper, 2 *Chr.* 20.20.

Many other Examples of God's Judgments might be alledged, but if these are not sufficient to terrifie thy heart from the wilful profanation of the *Lord's Day*, proceed in thy profanation, it may be the *Lord* will make thee the next *Example*, to teach others to keep his *Sabbaths* better.

He punisheth some in this life, to signifie how he will plague all wilful transgressors of his Sabbath at the last day.

Thus we have proved, that the Commandment of the Sabbath is *Moral*, and that the change of it from the seventh to the first day of the week was instituted by the authority of *Christ*, and of his *Apostles*. But as in promulgation of the Law divers Ceremonies peculiar to the *Jews* were annexed, the rather to bind that People to the more careful performance thereof, as to the first Commandment, *their deliverance from Egypt*, shadowing *their redemption from Hell*; to the fifth Commandment, *length of days in Canaan*, typing

eternal life in Heaven: to the ſixth Commandment, *abſtinence from blood, and things ſtrangled*, figuring the care to abſtain from all kind of Murther: and to the whole Law, the Ceremony of [1] *Parchment-lace*, putting them in mind to keep within the limits of the Law. So likewiſe to the fourth Commandment, were added *ſome Ceremonies*, which peculiarly belonged to the *Jews*, and to no other people; as 1. The *double* [2] *ſacrifices* appointed for them on the *Sabbath-day*, ſhadowing how God will be ſerved on the Sabbath with greater obedience than on the week-days. 2. The [3] *rigid and ſtrict ceaſing from making of fire*, [4] dreſſing of Meat, and all bodily labour, both [5] remembring them of their full deliverance by *Moſes*'s conduct from the fiery Furnaces, and ſlavery of *Egypt* upon [6] that Day: as alſo ſhadowing unto them the *eternal redemption of our Souls from Hell* by the death of Chriſt. 3. The keeping of the Sabbath upon the *preciſe ſeventh Day in order of the Creation*, ſhadowing to the *Jews*, that Chriſt by his Death and reſting on their Sabbath in the Grave, ſhould bring them reſt and eaſe from the burthen and yoke of the Legal Ceremonies, *which neither they, nor their Fathers were able to bear*, Acts 15. 10. Col. 2. 16, 17.

And howſoever in *Paradiſe* before Man's fall, the keeping of the Sabbath on the ſeventh day of the *Creation*, was not a *Ceremony*, but an *Argument of perfection*; yet after the fall, it became *Ceremonial*, and ſubject

[1] Num. 15. 33.

[2] Num 28. 9, 10.

[3] Exod 35. 2, 3.

[4] Exod. 16 23.

[5] Deut. 5. 6.

[6] It was the Sabbath-day on which *Moſes* and the children of *Iſrael* ſang to God when *Pharaoh* and his Hoſt were drowned in the Sea, Exod. 10. See Trem. and Jun. notes on Deut. 5. 15. and on Exod. 12. 15.

ſubject to change in reſpect of the reſtauration by Chriſt. *As Man's life before* the fall being *immortal* became afterwards *Mortal*; and *nakedneſs* being an ornament before, became afterwards a *ſhame*, and *Marriage* became a type of the *Myſtical union* betwixt *Chriſt* and his *Church*, Eph. 5. And to fulfil the Ceremonies (added for the *Jews* ſake unto the *Sabbath*) Chriſt at his Death reſted in the Grave all the *Jews* Sabbath-day, and by that reſt fulfilled all thoſe *Ceremonial acceſſaries*. Now as the ſealing of the Ceremonies annexed to the 1. 5. and 6. Commandments, and to Marriage, did not aboliſh thoſe Commandments and Marriage, nor cauſe them to ceaſe from being the perpetuall Rules of God's Worſhip and Man's righteouſneſs; no more did the abrogating of the Ceremonies annexed to the *Sabbath*, aboliſh the morality of the Commandment of the Sabbath; ſo that though the *Ceremonies* be aboliſhed, by the acceſs of the *ſubſtance*, and the *Shadow* overſhadowed by the *Body*, which is *Chriſt*, yet the holy *Reſt* (which was commanded and kept, before either the *Jews* were a people, or their Ceremonies annexed to the Sabbath) ſtill continued as God's perpetual Law, whereby *all the poſterity of Adam* are bound to reſt from their ordinary buſineſs, that they may wholly ſpend every ſeventh Day in the ſolemn Worſhip, and onely ſervice of God their Creator and Redeemer, but in the

substance of the fourth Commandment, there is not found one word of any Ceremony.

Object. The chief Objections against the morality of the *Sabbath* are three:

Gal. 4. 10. 1. That of *Paul* to the *Galatians*, *Ye observe days, and months, and times, and years*, &c. But there the Apostle condemns not the *Moral Sabbath* (which we call *the Lord's Day*, and which he *himself* ordained according to *Christ's* Commandment, in the same Churches of *Galatia* and *Corinth*, and kept himself in other Churches) but he speaks of the Jewish days, and times, and years, and the keeping of the *Sabbath* of the seventh Day from the Creation, which he termeth *shadows of things to come*, abolish'd now by Christ the Body, and in the Law are called *Sabbaths*, but distinguished from the *Moral Sabbaths*.

1 Cor. 16. 1. & 14. 37. Acts 20. 7.

Col 2. 11. Lev. 23. 37, 38.

Object. Col. 2. 16. 2. That of *Paul* to the *Colossians*, *Let no man therefore condemn you in meat and drink, or in respect of an Holy day, or of the new Moon, or of the Sabbath days.* But here the Apostle meaneth the *Jewish* ceremonial *Sabbaths*, not the *Christian Lord's Day*, as before.

Object. Rom. 14. 5. 3. That of the same Apostle to the *Romans*, *This man esteemeth one day above another day: and another counteth every day alike*, &c. But St. *Paul* makes no such account. For the question there is not between *Jews* and *Gentiles*, but between the *strong and weak Christians*. The *stronger* esteemed one day above onother: as appears

Rom. 15. 12.

pears, in that there was a day more commanded and received in the Church, every where known and honoured by the name of the *Lord's Day*. And therefore *Paul* saith here, that *he that observed this Day, observed it unto the Lord*. The observation whereof, because of the change of the *Jewish* seventh Day, some weak Christians (as many now adays) thought not so necessary; so that if Men (because the *Jewish* Day is abrogated) will not honour and keep holy the *Lord's Day*, but count it like unto other days, it is an Argument, saith the Apostle, of their weakness, whose infirmity must be born, till they have time to be further instructed and perswaded. Other Objections are frivolous, and not worth the answering.

The true manner of keeping holy the Lord's Day.

NOW the sanctifying of the Sabbath consists in two things: First, *In resting from all servile and common business pertaining to our natural life.* Secondly, *In consecrating that rest wholly to the service of God, and the use of those holy means which belong to our spiritual life.*

For the first,

1. *The service and common work, from which we are to cease, are generally all civil works from the* [1] *least to the greatest.* More particularly.

[1] Exod. 31. 12, 13.

Exod. 31. 15, &c. Exod. 34. 21. Neh. 13. 15. Jer. 17. 21, 22, 27. Deut. 5. 14.

First, From all the works of our Calling, though it were *reaping in the time of harvest.*

Secondly, From carrying *burthens* as Carriers do, or riding abroad for profit or for pleasure; God hath commanded that the Beasts should rest on the *Sabbath-day*, because all occasions of travelling or labouring with them should be cut off from Man. God gives them that day a rest, and he that without necessity deprives them of their rest on the Lord's Day, the groans of the poor tired Beasts shall in the Day of the Lord rise up in *Judgment* against him.

Rom. 8. 22. Deut. 25. 4. 1 Cor. 9. 9.

Likewise such as spend the greatest part of this Day in *trimming*, *painting*, and *pampering* of themselves like *Jezebels*, doing the Devils work upon *God*'s Day.

Neh. 13. 15. 16, 19.

Thirdly, From keeping of *Fairs*, or *Markets*, which for the most part God punisheth with Pestilence, Fire, and strange floods.

Fourthly, From studying any Books or Science, but the holy Scriptures and Divinity. For study must be *to be ravished in spirit on the Lord's Day.*

Apoc. 1. 19.

In a word, thou must on that Day cease in thy Calling to do thy work, that the Lord by his calling, may do his work in thee. For whatsoever is gotten by *common working* on this day

day shall never be blessed of the Lord, but it will prove like *Achan's* gold, which being got contrary to the Lord's Commandment, brought the fire of God's curse upon all the rest that he had lawfully gotten. And if Christ scourged them as *Thieves* who bought and sold in his *Temple* (which was but a *Ceremony* shortly to be abrogated) is it to be thought that he will ever suffer those to escape unpunished, who (contrary to his Commandment) buy and sell on the *Sabbath-day*, which is his perpetual Law? *Christ* called such sacrilegious Thieves; and as well may they steal the *Communion Cup* from the *Lord's Table*, as steal from God the chiefest part of the *Lord's Day* to consume it in their own *lusts*. Such shall one day find the *Judgment* of God heavier than the Opinions of Men.

Fifthly, From all *Recreations* and *sports*, which at other times are lawful: for if lawful works are forbidden on this Day, much more lawful sports, which do more steal away our affections from the contemplation of heavenly things, than any bodily work or labour. Neither can there be (unto a Man that *delighteth* in the *Lord*) any greater *delight* or *recreation* than the sanctifying of the *Lord's Day*. For can there be any greater joy for a *person condemned*, than to come to his Prince's House, to have his pardon sealed? for one that is deadly *sick*, to come to a Physician that can *cure* him? or for a *Prodigal Child*, that

Isa. 58. 13, 14.

Psalm 37. 4.

fed

fed on the husks of Swine, to be admitted to eat the Bread of Life, at his *Fathers* Table; or for him who fears for sin the tydings of Death, to come to hear from God the assurance of eternal life; If thou wilt allow thy self or thy Servant Recreation, allow it in the six days which are thine, not on the Lord's Day, which is neither *thine* nor *theirs*. No *bodily recreation* therefore is to be used on this Day; but so far as it may help the *Soul* to do more cheerfully the *service of God*.

Ephes. 5. 18, 19. Sixthly, From *gross feeding, liberal drinking of* Wine, or strong Drink, which may make us either *drowsie*, or *unapt* to serve God with our hearts and minds.

Rom. 3. 11. Deut. 28. 47. Isa. 58. 13. Seventhly, From all talking about worldly things, which hinder the sanctifying of the Sabbath, more than working: seeing one may *work alone*, but cannot *talk*, but with others.

He that keeps the Sabbath, only by resting from his ordinary *work*, keeps it but as a *Beast*. But rest on this Day, it so far commanded to Christians, as it is an help to *sanctification*, and *labour* so far forbidden, as it is an impediment to the outward and inward *worship* of God.

If then those *Recreations*, which are *lawful* at other times, are on the *Sabbath* not *allowed*, much more *those* that are altogether at all times unlawful. Who without mourning can endure to see a Christian keep the Lord's Day, as if he celebrated a feast rather to *Bacchus*, than to the honour of

of the *Lord Jesus* the *Saviour* and *Redeemer* of the World? for having ſerved God but an hour in outward ſhew, they ſpend the reſt of the *Lord's Day*, in *ſitting down to eat and drink, and riſing up to play*. First *baluſting* their Bellies with *eating* and *drinking*; and then *feeding* their *luſts* with *playing and dancing*. Againſt which profanation all holy Divines, both *old* and *new*, have in their times moſt *bitterly* inveighed: inſomuch that St. *Aug.* affirmeth, *That it was better to plough than to dance on the Sabbath Day.*

1 Cor. 10. 7. Exod. 32. 9, 18, 19.

Melius enim arare quam ſaltare in Sabbato. Aug. in Tit. Pſalm 91.

Now in the Name of *Almighty God*, who reſted, having created Heaven and Earth, and of his Eternal Son *Jeſus* the *Redeemer* of his Church, who ſhall ſhortly come on the dreadful Day of Doom, to judg all Men according to the obedience which they have ſhewed to his Commandments; I require thee, who readeſt theſe words as thou wilt anſwer before the face of *Chriſt*, and all his holy Angels at that Day, that thou better weigh and conſider whether *Dancing*, *Stage-playing*, *Masking*, *Carding*, *Dicing*, *Tabling*, *Cheſs-playing*, *Bowling*, *Shooting*, *Bear-baiting*, *Carouſing*, *Tipling*, *and ſuch other fooleries of Robinhood*, *Morice-dancers*, *Wakes*, and *May-games*, be exercises that God will bleſs and allow on the *Sabbath Day*? And ſeeing that no action ought to be done that Day, but ſuch as whereby we either *bleſs God*, or look to receive a *bleſſing* from God, how dareſt thou do thoſe things on that bleſſed Day, on which thou dareſt not

Acts 12. 31. Rom. 2. 12, &c. 2 Theſſ. 2. 8, &c.

not pray to God to bestow a blessing on it to thy use? Hear this and tremble at this, *O prophane youth, of a prophane age!*

O heart all frozen, and void of the feeling of the grace of God! that having every day in six, every hour in every day, every *minute* in every hour, so tasted the sweet mercy of thy God in Christ, without which thou hadst perished every moment! yet canst not find in thy corrupt and irreligious heart, to spend in thy Master's service that *one day* of the Week which he hath reserved for his own praise and worship! Let Men in defence of their prophaneness *object* what they will, and *answer* what the Devil puts in their mouths: yet I would wish them to remember that seeing it is an ancient Tradition in the Church, that the Lord's *second coming* shall be upon the *Lord's Day*, how little joy they should have to be taken in those carnal sports to please themselves; when their Master should find them in spiritual Exercise, serving him. The prophanest wretch would then wish rather to be taken kneeling at prayers in the Church, than skipping like a Goat in a dance. If this cannot move, yet I would wish our impure Gallants to remember, that whilst they thus dance on the Lord's Day, (contrary to the *Lord's Commandments*) they do but dance about the *Pits-brink*; and they know not which of them shall first fall therein: whereinto being once faln without repentance

Lactan. lib. 7. cap. 1.

pentances, no *greatness* can exempt them from the vengeance of that *great God*, whose Commandment (contrary to their knowledg and conſcience) they do thus *preſumptuouſly* tranſgreſs. If then God's Commandments cannot *deterre* thee, nor God's Word *adviſe* thee; I ſay no more but what Saint *John* ſaid before me, [1] *He which is filthy, let him be filthy ſtill.*

[1] Apoc. 22. 11. This was the laſt and heavieſt Curſe that St. *John* wiſhed ſpiritual *Babylon.*

For the ſecond.

2. The *conſecration of the Sabbath reſt, conſiſts in performing three ſorts of Duties:* First, *before*, Secondly, *at*, Thirdly, *after* the publick exercises of the Church.

The Duties to be perfonmed before the publick Exercises, are;

1. *To give over working* betime, on the *Eve*, that thy Body may be the more refreſhed, and thy mind the better fitted to ſanctifie the *Sabbath* on the next day. For want of this *preparation*, thy ſelf, and thy Servants, being tired with labour and watching the night before, are ſo heavy, that when you ſhould be ſerving God, and *hearing what his Spirit ſaith to his Church* for your Souls inſtruction, you cannot hold up your heads for ſleeping; to the *diſhonour of God*, the *offence* of the *Church*, and the *ſhame of your ſelves*; therefore the Lord commands us not only to *keep Holy*, but alſo to *remember* afore-hand the Sabbath Day, to keep it holy, by preparing our hearts, and removing all Buſineſs that might hinder

Apoc. 2. & 3.

Isa. 56. 2, &c. And 58. 13. &c.

hinder us to consecrate it, *as a glorious Day unto the Lord.* Therefore whereas the Lord in the other Commandments, doth but either *bid or forbid*: he doth both in this Commandment, and that with a special *memorandum.* As if a Master would charge his Servant to look well unto *ten things*, of great trust, but to have a more *special* care to remember one of those ten for divers weighty Reasons: should not a faithful Servant that loves his Master, shew a more *special* care unto that thing above all other business.

Exod. 16. 23. &c.

Thus *Moses* taught the People o're night to remember the Sabbath; and it was a holy custom among our *forefathers*, when at the ringing to Prayer on the Eve before, the *Husbandman* would give over his labour in the Field, and the *Tradesman* his work in the Shop, and go to the Evening Prayer in the Church, to prepare their Souls, that their minds might more cheerfully attend God's Worship on the *Sabbath Day.*

Exod. 5. 15. 1 Cor. 7. 5. Gen. 35. 2. 1 Thess. 3. 1 Sam. 21. 5. Exod. 9. 16. Psalm. 19. 12. Eccles. 5. 1.

2. To possess that Night *thy Vessel in holiness and honour*: that thou mayst present thy Soul *more purely* in the sight of God the next Morning.

3. To rise up early in the *Morning* on the *Sabbath Day.* Be careful therefore to rise sooner on this Day than on other days; by how much the service of God is to be preferred before all earthly Businesses. For there is no *Master* to serve so *good as God*: and in the end, *no work* shall be better rewarded than his *service.*

4. When

4. When thou art up, conſider with thy ſelf what an *impure* Sinner thou art; and into what a holy place thou goeſt to appear, before the moſt *Holy God*, who ſeeth thy heart, and hateth all impurity and hypocriſie. Examine thy ſelf therefore before thou goeſt to Church, what *grievous* ſins thou haſt committed the *week paſt*; *confeſs* them unto God, and earneſtly pray for the pardon and forgiveneſs of them, and ſo reconcile thy ſelf with God in Chriſt. *Renew* thy *vows* to walk more conſcionably, and pray for an increaſe of of thoſe graces which thou haſt, and a ſupply of thoſe which thou wanteſt. But eſpecially pray that thou mayſt have *grace* to hear the *Word of God*, read and preached, with *profit*; and that thou mayſt receive the holy *Sacrament* with comfort, (if it be Communion-day) that God by his *holy Spirit* would aſſiſt the Preacher to ſpeak ſomething that may *kill thy ſin*, and *comfort thy Soul*, which thou mayſt do in this or the like ſort. Col. 1. 3.

A Morning Prayer for the Sabbath Day.

O *Lord moſt High*, O God Eternal, *all whoſe works are glorious, and whoſe thoughts are very deep; there can be no better thing than to praiſe thy Name, and to declare thy loving-kindneſs in the Morning, on the holy and bleſſed Sabbath Day.* For it is thy Will and Commandment, that we ſhould ſanctifie Pſalm. 91. 1, 2, 3.

sanctifie this day in thy service and praise, and in the thankful remembrance as of the *creation* of the World by the power of thy *word*, so of the *redemption* of Mankind by the death of thy *Son*: *Thine* (*O Lord*) *I confess, is greatness, and power, and glory, and victory, and praise, for all that is in Heaven and Earth is thine: Thine is the Kingdom, O Lord, and thou excellest as head over all. Both Riches and Honour come of thee, and thou reignest over all, and in thine hand is power, and strength, and in thine hand it is to make great, and to give grace unto all.* Now therefore O my God, I praise thy glorious Name, that whereas I a wretched Sinner, having so many ways provoked thy Majesty to anger, and displeasure; thou notwithstanding of thy favour and goodness (passing by my prophaneness and infirmities) hast vouchsafed to add this *Sabbath* again unto the number of my days. And vouchsafe, O heavenly Father, for the merits of Jesus Christ thy Son (whose glorious Resurrection thy whole Church celebrates this day) to pardon and forgive me all my sins and misdeeds, Especially, O Lord,[1] cleanse my Soul from those filthy sins, with the blood of thy most pure and undefiled *Lamb, which taketh away the sins of the World*, and let thy *Holy Spirit* more and more subdue my corruption, that I may be *renewed* after thine *own Image*, to serve thee in *newness of life and holiness of conversation*. And as of thy mercy thou hast

1 Chron. 29. 11, &c.

[1] Here thou mayst confess whatsoever sin of the last week clogs thy conscience. John 1. 29.

haſt brought me to the beginning of this bleſſed Day: ſo I beſeech thee, make it a day of *Reconciliation*, betwixt my *ſinful Soul*, and thy *Divine Majeſty*; Give me grace to make it a day of *Repentance* unto thee, that thy goodneſs may ſeal it to be a day of pardon unto me; and that I may remember, that the keeping Holy of this is a Commandment which thine *own Finger* hath written; That on this Day, I might meditate on thy glorious works of our *Creation* and *Redemption*, and learn how to *know* and *keep* all the reſt of thy holy Laws and Commandments. And when anon, I ſhall with the reſt of the holy Aſſembly, appear before thy preſence in thy Houſe, to offer unto thee our *Morning Sacrifice of Praiſe, and Prayer; and to hear what thy Spirit, by the preaching of thy Word, ſhall ſpeak unto thy Servant.* Oh, let not my ſins ſtand as a *cloud*, to ſtop my prayers from aſcending unto thee, or to keep back thy Grace from deſcending by thy Word into my heart. I know, O Lord, and tremble to think, that *three parts* of the good ſeed falls upon bad ground. O let not my heart be like the *High-way*, which through hardneſs, and want of true underſtanding receives not the ſeed, till the evil one cometh and catcheth it away; nor like to the *ſtony ground*, which heareth with joy for a time, but falleth away as ſoon as perſecution ariſeth for the Goſpels ſake; nor like the *thorny ground*, which by the

Matth. 13. 4, &c. Luke 8. 5.

the *cares of this World, and the deceitfulneſs of Riches, choaketh the Word which it heareth, and maketh it altogether unfruitful.* But that like unto the *good ground*, I may hear thy Word, with an *honeſt and good heart, underſtand it, and keep it, and bring forth fruit with patience* in that meaſure that thy Wiſdom ſhall think meet for thy glory and mine everlaſting comfort. Open likewiſe, I beſeech thee, O Lord, the *Door of utterance* unto thy faithful Servant, whom thou haſt ſent unto us *to open our eyes, that we may turn from darkneſs to light, and from the power of Satan unto God: that we may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith in Chriſt.* And give me grace to ſubmit my ſelf unto his Miniſtry, as well when he terrifieth me with judgments, as when he comforteth me with thy mercies, and that I may have him in *ſingular love for his works ſake*; becauſe he *watcheth* for my Soul, as he that muſt give account for the ſame unto his Maſter. And give me grace to behave my ſelf in the holy Congregation with comelineſs and reverence as in thy preſence, and in the ſight of thy holy Angels. Keep me from drowſineſs and ſleeping, and from all wandring thoughts and worldly imaginations: ſanctifie my memory, that it may be apt to receive, and firm to remember thoſe good and profitable Doctrines which ſhall be taught unto us out of thy Word, And that through the aſſiſtance of thy holy

Col 4. 3.

Acts 26. 18.

1 Theſſ. 5. 13.
Heb. 13.17.
1 Cor.11.10.
Epheſ.3.10.
1 Pet.1.12.

holy Spirit, I may put the ſame Leſſons in practice, for my direction in proſperity, for my conſolation in miſery, for the amendment of my life, and the glory of thy Name. And that this day, which godleſs and prophane perſons ſpend in their own luſts and pleaſures. I (as one of thy obedient Servants) may make my *chief delight to conſecrate it to thy glory and honour; not doing my own ways, nor ſeeking mine own will, nor ſpeaking a vain word*; but that ceaſing from the works of ſin, as well as from the works of mine ordinary Calling, I may through thy bleſſing, feel in my heart the beginning of that *eternal Sabbath*, which in unſpeakable joy and glory I ſhall celebrate with *Saints and Angels* to thy praiſe and worſhip, in thy heavenly Kingdom for evermore. All which I humbly crave at thy hands, in the Name and mediation of my Lord Jeſus, in that form of Prayer which he hath taught me.

Iſa. 58. 13.

Iſa. 66. 33.

Our Father which art in Heaven, &c.

Having thus in private prepared thine own Soul, if thou haſt the charge of a Family, call all thy *Houſhold* together, read a Chapter, and pray as in the Week-days: but remember ſo to diſpatch theſe *private preparations* and Duties, as that thou and thy Family may be in the Church before the beginning of Prayers. Elſe your private Exerciſes are rather an *hinderance* than a *preparation*. And as thou and thy Houſhold do go in all *reverence* to

towards the Church, let every one meditate thus with himself.

Things to be meditated as thou goest to the Church.

THat thou art going to the Court of the Lord, and to speak with the great God by *Prayer*, and to hear his Majesty *speak* unto thee in his *word*: and to receive his *blessing* on thy *Soul*, and thy *honest labour*, in the six days last past.

Psalm 10.4.

Psal.42.1,2 Psal.84.10.

2, Say with thy self by the way, *As the Hart brayeth for the Rivers of water, so panteth my soul after thee, O Lord, my Soul thirsteth for God, even for the living God: When shall I come and appear before the presence of God?* For, *a day in thy Court is better than a thousand otherwhere, I had rather be a Door-keeper in the House of my God, than to dwell in the Tabernacles of wickedness, Therefore I will come into thy House in the multitude of thy mercies, and in thy fear will I worship towards thy holy Temple.*

Psalm 5.7.

Gen 28.16, 17.

3. As thou entrest into the Church, say, *How fearful is this place! this is none other but the House of God, this is the Gate of Heaven, surely the Lord is in this place: God is in this people indeed.* And prostrating with thy face downward, being come to thy place, say, *O Lord, I have loved the habitation of thy House, and the place where thy Honour dwelleth: One thing therefore have I desired of thee that I will require, even that I may dwell in thy House all the days of my life, to behold thy beauty, and to visit*

1 Cor. 14. 25.

Psalm 26. 8.

Psal.27.6.

viſit thy Temple; therefore will I offer in thy Tabernacle ſacrifices of joy, I will ſing and raiſe the Lord. Hearken unto my voice, O Lord, when I cry: have mercy alſo upon me, and hear me. Doubtleſs kindneſs and mercy ſhall follow me all the days of my life, and I ſhall remain a long ſeaſon in the Houſe of the Lord. And this is that preparation or looking to our Feet, whereto *Solomon* adviſeth us, before we enter into the Houſe of God. Pſalm 27.5. Pſalm 23.6. Eccleſ.5.1.

The ſecond ſort of Duties, which are to be performed at the time of the Holy Aſſembly.

WHen Prayers begin, lay aſide thine own private Meditations; and let thine heart joyn with the Miniſter and the whole Church, as being one Body of Chriſt, and becauſe that God is the *God of Order*, he will have all things to be done in the Church with *one heart, and accord*; and the exerciſes of the *Church* are *common* and *publick*. It is therefore an ignorant pride, for a Man to think his own private prayers more effectual than the publick prayers of the whole Church. *Solomon* therefore adviſeth a Man not to be raſh to utter a thing in the Church before God. Pray therefore when the Church prayeth, ſing when they ſing; and in the action of kneeling, ſtanding, ſitting, and ſuch indifferent Ceremonies (for the avoiding of ſcan- 1 Cor.12.12. Acts 1.2,46. & 4. 32. Ezek.1.1. Exek.46.10. Pſal. 110. 3.

Cum Romam venio, jejuno Sabbato: cum hic sum, non jejuno: Sic & tu, ad quam forte Ecclesiam veneris, ejus morem serva, si cui-quam non vis esse scandalo, nec quenquam tibi. Ambr. conf. Aug. ep. ad Januar. Luke 4.20. Luke 19.48.

scandal, the continuance of *charity*, and in testimony of thine *obedience*) conform thy self to the manner of the Church wherein thou livest.

Whilst the Preacher is expounding and applying the Word of the Lord, look upon him; for it is a great help to stir up thine attention, and to keep thee from wandring thoughts: *So the eyes of all that are in the Synagogue, are said to be fastned on Christ* whilst he preached: and *all the people hanged upon him when they heard him.* Remember that thou art there as one of *Christ's Disciples, to learn the knowledg of Salvation, by the remission of sins, through the tender mercy of God,* Luke 1. verse 77.

Be not therefore in the *School* of Christ like an idle Boy in a *Grammar-School*, that *often heareth*, but *never learneth* his Lesson: and still goeth to School, but profiteth nothing. Thou hatest it in a Child, Christ detesteth it in thee. To the end therefore that thou mayst the better profit by hearing, Mark

1. *The coherence, and application of the Text.*
2. *The chief sum or scope of the Holy Ghost in that Text.*
3. *The Division or parts of the Text.*
4. *The Doctrins, and in every Doctrine the Proofs, the Reasons, and the Uses thereof.*

A method of all others, easiest for the People (being accustomed thereto) to help them to remember the Sermon: and therefore much wished to be put in practice

practice of all faithful Paſtors, who deſire to edifie their people in the knowledg of God and his true Religion.

If the Preachers Method be too *curious* or *confuſed*, then labour to remember,

1. *How many things he taught, which thou knewest not before, and be thankful.*

2. *What ſins he reproved, whereof thy conſcience tells thee that thou art guilty, and therefore muſt be amended.*

3. *What Vertues he exhorted unto, which are not ſo perfect in thee; and therefore endeavour to practiſe them with more zeal and diligence.*

But in hearing, apply every ſpeech as ſpoken to thy ſelf, rather by God than by Man; and labour not ſo much to hear the word of the Preacher ſounded in thine ear, as to feel the operation of the Spirit, working in thy heart. Therefore it is ſaid ſo often, *Let him that hath an ear, hear what the Spirit ſpeaks to the Church.* And *Did not our hearts burn within us, whilſt he opened unto us the Scriptures?* And thus to hear the Word hath a [1] bleſſing promiſed thereto. It is the aceeptableſt [2] ſacrificing our ſelves unto God. It is the [3] ſureſt note of Chriſt's Saints, the [4] trueſt mark of Chriſt's Sheep, the [5] apparenteſt ſign of God's Elect; the very blood, as it were, which uniteth us to be the [6] ſpiritual Kindred, Brethren, and Siſters of the Son of God. This is the beſt art of memory for a good Hearer.

Iſa. 2. 3. Acts 10. 33. 1 Cor. 17. 25. Gal. 4. 14. 1 Theſ. 2. 13. Apoc. 2. 7. Luke 24. 32.

[1] Luke 11. 28.
[2] Rom. 15. 16.
[3] Deut. 33. 3.
[4] John 10. 17.
[5] John 8. 17. & 18. 37.
[6] Luke 8. 21. Mark 3. 33.

When the Sermon is ended, 1. Beware

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thou depart not like the *nine Lepers*, till that for thine inſtruction to ſaving health, thou haſt returned thanks and praiſe to God by an *After-prayer*, and ſinging of a Pſalm: and when the bleſſing is pronounced, ſtand up to receive a part therein, and hear it, as if Chriſt himſelf (whoſe Miniſter he is) did pronounce the ſame unto thee; for in this caſe it is true, *He that heareth you, heareth me*, and the Sabbath Day is *bleſſed*, becauſe God hath appointed it to be the Day, *wherein by the mouth of his Miniſters, he will bleſs his People which hear his word, and glorifie his Name.* For though the *Sabbath Day* in it ſelf be no more bleſſed than the other ſix days; yet (becauſe the Lord hath appointed it to *holy uſes* above others) it doth as far excel the other days of the week, as the *conſecrated bread* (which we receive at the *Lord's Table*) doth the *common bread* which we eat at our *own Table.*

Ezek. 46. 12.

Luke 10. 16. Numb. 6. 23, 25.

2. If it be a Communion Day, draw near to the Lord's Table in the *wedding garment* of a *faithful* and *penitent* heart, to be partaker of ſo Holy a *Banquet.*

And when *Baptiſm* is to be adminiſtred, ſtay, and behold it with all reverent attention, that ſo thou mayſt, Firſt, ſhew thy *reverence* to God's *Ordinance*, Secondly, that thou mayſt the better conſider thine *own ingrafting* into the viſible Body of *Chriſt's Church*, and how thou *performeſt* the *vows* of thy new Covenant, Thirdly, that thou mayſt repay thy *Debts* in praying

ing for the Infant which is to be baptized (as other Christians did in the like case for thee) that God would give him the *inward* effects of Baptism, by his *Blood* and *Spirit*. Fourthly, That thou mayst *assist* the Church in praising God for *grafting* another Member into his *Mystical Body*. Fifthly, That thou mayst prove whether the effects of Christ's death *killeth* sin in thee, and whether thou be *raised* to newness of life by the *vertue* of his *Resurrection*: And so to be humbled for thy *wants*, and to be thankful for his *grace*. Sixthly, To shew thy self to be a Freeman of Christ's *Corporation*, having a voice or consent in the admission of others into that Holy Society.

3. If there be any *collection* for the *poor*, freely without *grudging* bestow thine Alms as God hath *blessed* thee with ability. 2 Cor. 6. 4. 2 Cor. 9. 5, 6, 7, &c.

And thus far of the Duties to be performed in the holy Assembly.

Now of the third sort of Duties, after the Holy Assembly.

AS thou returnest home, or when thou art entred into thy House, *meditate* a little while upon those things which thou hast heard; And as the *clean* beasts which *chew* the Cud, so must thou bring again to thy remembrance that which thou hast heard in the Church: And then kneeling down, turn all to prayer: beseeching God to give such a blessing to Lev. 11. 3.

Psalm 119. 11. Mat. 13. 19.

those things which thou hast heard, that they may be a *direction* to thy life, and a consolation unto thy Soul: For till the Word be made thus our own, and as it were close hidden in our hearts, we are in danger left Satan steal it away, and we shall receive no profit thereby. And when thou goest to Dinner, in that reverent and thankful manner before prescribed; remember, according to thine ability to have one or more poor Christians, whose hungry Bodies may be refreshed with thy Meat: imitatating holy *Job*, who protested *that he did never eat his morsels alone without the good company of the poor and fatherless:* that is the Commandment of Christ our Master, *Luke* 14. 13. Or at leastwise, send some part of thy Dinner to the Poor, who lies sick in the back-Lane without any food: For this will bring a blessing upon all thy works and labours; and it will one day more rejoice thy Soul, than it doth now refresh his Body, when Christ shall say unto thee, *O blessed Child of God, I was an hungred, and thou gavest me meat*, &c. *And for as much as thou hast done it for my sake, to the least of these my Brethren, I take it in good part, as if thou hadst done it to mine own self.*

Job 31. 17, 18.

Hest. 9. 21. Deut. 15. 10, &c. Matth. 25. 35, &c.

If thou be a private Man, either perform these holy Duties by thy self, or joyn with some godly Family in the performance of them.

When Dinner is ended, and the Lord praised, call thy Family together, examine what they have learned in the Sermon: commend them that do well, yet discourage not them whose memories and capacities

pacities are weaker, but rather help them: for their wills and minds may be as good. Turn to the Proofs which the Preacher alledged, and [1] rub those good things over their memories again. Then ſing a *Pſalm* or more. If time permit; thou maiſt teach and examine them in ſome part of the *Catechiſm*, conferring every point with the Proofs of the holy Scripture. This will both increaſe our knowledg, and *ſharpen* our memory: ſeeing by *experience* we find that in every Trade they who are moſt *exerciſed*, are ever beſt *expert*. But in any wiſe remember ſo to diſpoſe all theſe private Exerciſes, as thou maiſt be with the *firſt* in the holy Congregation at the *Evening Exerciſe*; where behave thy ſelf in the like Devotion and Reverence, as was preſcribed for the holy exerciſe of the Morning.

Act. 17. 11. Heb. 5. 14. Matth. 6. 30. James 5. 13. [1] Deut. 7. 30. Heb. 6. 1.

Heb. 5. 14.

After *Evening Prayer*, and at thy Supper, behave thy ſelf in the like religious and holy manner, as was formerly preſcribed. And either before or after Supper, if the ſeaſon of the Year, and the weather do ſerve,

Pſalm 92. 5. & 13. 2, &c. & 8. 13, &c. Rom. 1. 19, 20.

1. *Walk* in the *Fields*, and meditate upon the *Works* of God; for in every *Creature* thou maiſt read, as in an *open Book*, the *Wiſdom*, *Power*, *Providence*, and *Goodneſs* of Almighty God. And how that none is able to make all theſe things in the variety of their *forms*, *vertues*, *beauties*, *life*, *motions*; and *qualities*, but our moſt glorious God.

Præſentem narrat quælibet herba Deum. Iſa. 40. 26.

Psalm 8.

2. Consider how *gracious* he is, that made all those things to *serve* us.

3. Take occasion hereby to stir up both thy self and others to *admire* and *adore* his *Power*, *Wisdom*, and *Goodness*: and to think what *ungrateful* Wretches we are, if we will not (in all obedience) serve, and honour him.

Mat. 25. 35. James 5. 14, &c.

4. If any *Neighbour* be sick, or in any heaviness, go to *visit* him; if any be fall at variance, help to reconcile him.

To conclude, *three sorts* of works may lawfully be done on the Sabbath Day.

1. Works of *Piety*, which either directly concern the *service* of God, though they be performed by *bodily* labour: as under the Law, the *Priests* did labour in *killing* and *dressing* the *Sacrifices*, and burning them on the Altar, and Christians under the Gospel, when they travel far to the places of God's Worships, it is but a *Sabbath* days Journey, like to that of the *Shunamite* who travelled from home to hear the Prophet on the Sabbath Day, because she had no teaching near her own Dwelling. And the Preacher, though he laboureth in the *sweat* of his *brows*, to the wearying of his Body, yet he doth but a Sabbath days work. For the holy end sanctifieth the work, as the Temple did Gold, or the Altar the gift thereon. Or else such bodily labour whereby the people of God are assembled to his Worship, as the sounding of Trumpets under the Law, or the ringing of Bells under the Gospel.

Matth. 11. 5. Acts 12.

2 Kings 4. 22.

Matth. 22. 17, 19. Numb. 10. 2, 3.

2. Works

2. Works of *Charity*, as to [1] ſave the *life of a Man*, [2] or of a *beaſt*, to [3] *fodder*, *water*, and *dreſs* Cattel; to make honeſt [4] proviſion of Meat and Drink to refreſh our ſelves, and to [5] *relieve the poor*, to *viſit the ſick*, to make [6] *collection for the poor*, and ſuch like.

3. Works of neceſſity; not feigned, but preſent and imminent, and ſuch as could not be prevented before, nor cannot be deferred unto another day. As to reſiſt the invaſion of Enemies, or the robberies of Thieves, to quench the rage of fire, and for Phyſicians to ſtanch or let blood, or to cure any other *deſperate* Diſeaſe; and for Midwives to help Women in labour; Mariners may do their labour; Souldiers being aſſailed may fight, and [7] Poſts may ride for the publick good, and ſuch like. On theſe or the like occaſions a Man may lawfully work. Yea, and when they are called, they may upon any of theſe occaſions go out of the *Church*, and from the holy exerciſes of the *Word* and *Sacraments*, provided always that they be humbled that ſuch occaſions fall out on that *Day* and time; and that they take no Money for their pains on that Day, but only for their ſtuff, as in the *fear of God*, and conſcience of his Commandments.

When the time of Reſt approacheth, retire thy ſelf to ſome private place, and knowing that in the ſtate of *corruption* no Man living can ſanctifie a Sabbath in that ſpiritual manner that he ſhould, but

[1] 1 Kings 17. 8.
[2] Mark 3.4.
[3] Mat.12.13.
[4] Luke 13. 15.
[5] Mat.12.1. Hoſ. 9. 12. 2 Cor. 11. 22, 24.
[6] 1 Cor.16.1.

[7] Nuncius præceps excipitur à Sabbato. Jud. Comment. ſup. Num. 13.3.

that he commits many breaches thereof, in his *thoughts*, *words*, and *deeds*, humbly crave pardon for thy *defects*, and reconcile thy self to God, with this or the like *Evening Sacrifice*.

A private Evening Prayer for the Lord's Day.

[1] Isa. 6. 1. 3. [2] Gen. 18. 27.

O *Holy*, [1] *Holy*, *Holy*, *Lord God of Sabbath*, Suffer me who am but [2] *dust* and *ashes*, to speak unto thy most glorious Majesty. I know that thou art a [3] *consuming fire*, I acknowledg that I am but withered [4] *stubble*; My [5] *sins are in thy sight*, and Satan [6] *stands at my right hand* to accuse me for them; I come not to excuse, but to [7] *judg* my self worthy of all those judgments which thy Justice might most *justly* inflict upon me a wretched Creature, for my sins and transgressions. The *number* of them is so great, the *nature* of them is so grievous, that they make me seem *vile* in mine own *eyes*, how much more loathsome in thy *sight*? I confess they make me so far from being worthy to be called thy *Son*, that I am altogether *unworthy* to have the name of thy meanest *Servant*. And if thou should'st but recompence me according to my desert, the Earth (as weary of such a sinful burthen) should open her mouth and swallow me up, like one of *Dathan's Family*, into the bottomless pit of Hell. For if thou didst not spare the, *natural branches*, those *Angels* of glorious excel-

[3] Heb. 12. 29. [4] Job 21. 18. [5] Psal. 51 3. [6] Zac. 3 1, 2. [7] 1 Cor. 11. 18. 1 Sam. 6. 22. Luke 15. 2. Psal. 106 17. 2 Pet. 2. 4.

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lency, but hurledſt them down from the *heavenly habitations* into the pains of *helliſh darkneſs*, to be kept unto damnation, when they ſinned but once againſt thy Majeſty, and didſt expel our firſt Parents out of Paradiſe, when they did but tranſgreſs one of thy Laws; alas, what vengeance may I expect, who have not offended in one ſin onely, heaping daily ſin upon ſin, without any true Repentance, *drinking iniquity as it were water*, ever pouring in, but never pouring out any filthineſs: and have tranſgreſſed not *one*, but *all* thy holy Laws and Commandments? Yea, this preſent day which thou haſt ſtraightly commanded me to keep holy, to thy praiſe and worſhip, I have not ſo religiouſly kept, and obſerved, nor prepared my Soul in that holineſs and chaſtity of heart, as was fit to meet thy bleſſed Majeſty in the holy Aſſembly of the Saints. I have not attended to the Preaching of the Word, nor to the adminiſtration of thy Sacraments with that humility, reverence, and devotion, that I ſhould. For though I was preſent at thoſe Exerciſes in my Body; yet Lord, I was overtaken with much drowſineſs. And when I was awake, my mind was ſo diſtracted and carried away with vain and worldly thoughts, that my Soul ſeemed to be abſent, and out of the Church. I have not (ſo duly as I ſhould) meditated with my ſelf, nor conferred with my Family, upon thoſe good inſtruc-

Gen. 3. 13.

Rom. 2. 5.

Job 5. 10.

ctions which we have heard and received out of thy holy Word, by the publick Miniſtry. For default whereof, Satan hath ſtoln the moſt part of thoſe inſtructions out of my heart, and I wretched creature have forgotten them, as though they had never been heard. And my Family doth not thrive in knowledg and ſanctification under my government, as they ſhould. Though I know where many of my poor Brethren live in want and neceſſity, and ſome in pain, and comfortleſs; yet I have not remembred to relieve, the one with my Alms, nor the other with my Conſolation: but I have feaſted my ſelf, and ſatisfied mine own luſt. I have ſpent the moſt part of the Day in *idle talk*, *vain ſports*, and *exerciſes*: yea Lord, I have [1] *&c.* And for all theſe my ſins my Conſcience cries *guilty*, thy Law *condemns me*, and I am in thy hand to receive the *ſentence* and Curſe that is due to the wilful breach of ſo holy a Commandment. For what if I am by the *Law* condemned? Yet, Lord, thy *Goſpel* aſſures me, that thy mercy is above all thy works, that thy Grace tranſcends thy *Law*, and thy goodneſs delighteth there to *Reign*, where ſins do moſt *abound*. In the multitude therefore of thy *mercies* and *merits of Jeſus Chriſt my Saviour*, I beſeech thee, O Lord, (who deſpiſeſt not the ſighings of a contrite heart, nor deſireſt the death of a penitent Sinner) to pardon and

[1] Here confeſs whatſoever fault thou haſt done that day by omiſſion or commiſſion, and then fetching from thy heart a deep ſigh, ſay, Pſal. 105 6. James 2.13. Rom. 5. 22.

and forgive me all these my sins, and all the errours of this Day, and of my whole life; and free my Soul from that Curse and Judgment which is due unto me for them. Thou that didst justifie the contrite *Publican* for four words of Confession, and receivedst the *Prodigal Child* (when he had spent all the stock of grace) into favour, upon his repentance, pardon my sins likewise, O Lord, and suffer me not to perish for my transgression. O spare me, and receive me into thy favour again. Wilt thou (O Lord) reject me, who hast received all *Publicans, Harlots*, and *Sinners*, that upon repentance sued to thee for grace? Shall I alone be excluded from thy mercy? Far be it from me to think so: for thou art the same God of mercy unto me, that thou wast unto them, and thy *compassions never fail*: Wherefore, O Lord, deal not with me after my merits, but according to thy great mercy. Execute not thy severe Justice against me a Sinner; but execute thy long-suffering in forbearing thine own Creature. I have nothing to present unto thee for a satisfaction, but onely those *bloody wounds, bitter Death and Passion*, which thy blessed *Son*, my only *Saviour*, hath suffered for me. *Him* (*in whom only thou art well pleased*) I offer unto thee, for all my sins, wherewith thou art displeased. He my Mediator, the request of whose blood, *speaking better things than that*

Ezek. 33. 11

Luke 18. 13.

Matth. 2. 31, 32.

James 3. 22.

Heb. 12. 24.

of

of *Abel*, thy mercy can never gain-say; illuminate my Understanding, and sanctifie my heart with thy holy Spirit, that it may bring to my remembrance all those good and profitable Lessons, which this day and at other times have been taught me out of thy holy Word; that I may remember thy Commandments to keep them, thy Judgments to avoid them, and thy sweet Promises to rely upon them in time of misery and distress. And now, O Lord, I resign my self to thy most holy Will; O receive me into thy favour, and so draw me by thy grace unto thy self, that I may as well be thine by love and imitation, as by Calling, and Creation. And give me grace so to keep holy thy Sabbath in this life, as that (when this life is ended) I may with all thy Saints and Angels celebrate an *eternal Sabbath of joy* and praise, to the honour of thy most holy Name, in thy heavenly Kingdom for evermore. *Amen.*

And then calling thy Family together, shut up the Sabbath with the *Meditations* and *Prayers* before prescribed for thy Family. And the Lord will give thee that night a *more sweet and quiet rest than ordinary*, and prosper thee the better in all thy labours of the week following.

Thus far of the ordinary Practice of Piety, both in private and publick.

Now

Now followeth the extraordinary Practice of Piety, whereby God is glorified in our lives.

THE extraordinary *Practice of Piety* consists, either in *Fasting* or *Feasting*.

1. *Of the Practice of Piety in Fasting.*

There are divers kinds of *Fasting*: First, a *constrained Fast*, as when Men either have not food to eat, as in the [1] famine of *Samaria*: or having food cannot eat it for *heaviness* or *sickness*: as it befel them who were in the [2] Ship with Saint *Peter*. This is rather *Famine* than *Fasting*.

Secondly, *A natural Fast*, which we undertake *Physically*, for the health of our Body.

Thirdly, *A civil Fast*, which the Magistrate enjoineth for the better maintenance of the *Common-wealth*, that by using Fish as well as Flesh, there may be greater plenty of both.

Fourly, *A miraculous Fast*, as the forty days Fast of *Moses* and *Elias*, the *types*: and of *Christ* the *substance*. This is rather to be *admired* than *imitated*.

Fifthly, *A daily Fast*, when a Man is careful to use the Creatures of God with such moderation, that he is not made *heavier*, but more *chearful* to serve God, and to do the duties of his Calling. This is especially to be observed of Ministers and Judges.

Sixthly, *A religious Fast*, which a Man volun-

Jejunium.
1 Coactum.

[1] 2 Kings 6. 26.
[2] Acts 27. 33.
2. Physicum. Nihil periculosius habitudine corporis extreme bona: detrahenda sunt ergo per jejunium redundantia, ne natura suo pondere fracta succumbat. Basil. hom. 1.
3. Politicum.
4. Miraculosum.
5. Quotidianum.
1 Tim 3. 3. Tit. 2. 3. Prov. 31. 4, 5. 6. Religos. 2 Cor. 6. 4, 5.

voluntarily undertakes, to make his Body and Soul the fitter to pray more fervently unto God upon some extraordinary occasion. And of this Fast only we are to treat. The *Religious Fast* is of two sorts, either *Private* or *Publick*.

1. *Of a private Fast.*

THat we may rightly perform a private Fast, four things are to to be observed: First, the *Author*; Secondly, the *Time*, and *Occasion*; Thirdly, the *Manner*; Fourthly, the *Ends* of private Fasting.

1. *Of the Author.*

The first that ordained Fasting was *God* himself in *Paradise*, and it was the *first Law that God* made in commanding *Adam* to abstain from eating the forbidden fruit. *God* would not *pronounce* or write his *Law* without *Fasting*; and in his *Law* commands all his People to *Fast*. So doth our Saviour *Christ* teach his *Disciples* under the *New Testament* likewise. By Religious *Fasting* a Man come neareſt the life of [1] *Angels*, and to *do God's will on Earth, as it is done in Heaven.*

Jejunium in Paradiso præscriptum est, reverere igitur jejunii canitiem. Basil. hom. c. de jejun. Exod. 13. 3. Lev. 23. Matth. 6. 17. & 9. 15.

[1] Qui jejunat, Angelorum vitam vivit, & dum paucissimis contentus est, similitudinem, cum illis assequitur. Basil. hom. de jejun. Natura os parvum, & guttur arctum homini dedit. Quamdiu jejunavit *Adam*, in Paradiso fuit, comedit, & ejectus est. Hieron.

Yea, *Nature* seemeth to teach Man this Duty, in giving him a little Mouth, and a narrower Throat, for *Nature* is content with a little, *Grace* with less. Neither doth *Nature* and *Grace* agree in any one

one act better than in this exercise of religious *fasting*: for it strengtheneth the *memory*, and cleareth the *mind*, illuminateth the *understanding*, and bridleth the *Affections*, mortifieth the *flesh*, and preserveth *Chastity*, preventeth *Sickness*, and continueth *Health*; it delivereth from *Evils*, and procureth all kind of *Blessings*.

By breaking this *Fast*, the Serpent overthrew the first *Adam*, so that he lost *Paradise*. But by keeping a *Fast*, the second *Adam* vanquished the Serpent, and restored us into Heaven. *Fasting* was she who covered *Noah* safe in the *Ark*, whom intemperance uncovered, and left stark naked in the Vineyard. By fasting, *Lot* quenched the flame of *Sodom*, whom *drunkenness* scorched with the fire of *Incest*. Religious *fasting* and *talking* with God, made *Moses*'s face to shine before Men, when Idolatrous *eating* and *drinking* caused the *Israelites* to appear abominable in the sight of God. It rapt *Elias* in an *Angelical Coach to Heaven*: when voluptuous *Ahab* was sent in a bloody *Chariot* to *Hell*. It made *Herod* believe that *John Baptist* should live after Death by a blessed *Resurrection*: when after an intemperate life, he could promise nothing to himself but eternal Death and destruction. *O Divine Ordinance* of a *Divine Author!*

Præceptum esse jejunium video, quibus autem diebus non oporteat jejunare & quibus oporteat, præcepto Domini vel Apostolorum non invenio definitum. Aug. ad Cassal. Ep. 86. indifferenter jejunandum, ex arbitrio, non ex imperio novæ disciplinæ, pro temporibus & causis uniuscujusque. Ter. adver. Psychic. Montanus hæretic. primus erat qui jejuniorum leges præscripsit. Eus. Eccl. hist. l. 5. c. 17. ex Apollon.

2. Of

2. *Of the Time.*

The holy Scripture appoints no *Time* under the New Teſtament to faſt, but leaves it unto Chriſtians own free choice, *Rom.* 14. 3. 1 *Cor.* 7. 5. to faſt as occaſions ſhall be offered unto them, *Matth.* 9. 14. As when a Man becomes an humble and earneſt Suitor unto God for the pardon of ſome groſs ſin committed; or for the *prevention* of ſome ſin, whereunto a Man feels himſelf by *Satan* ſolicited; or to obtain ſome ſpecial *bleſſing* which he wants; or to *avert* ſome *judgment* which a Man fears, or is already faln upon himſelf or others: or laſtly, to ſubdue his fleſh unto his *Spirit*, that he may more chearfully pour forth his Soul unto God by Prayer. Upon theſe occaſions a Man may faſt a [1] day or [2] longer, as his occaſion requires, and the *conſtitution* of his Body, and other *needful affairs* will permit.

[1] Lev. 23. 32. Joſh. 7. 6. 2 Sam. 3. 3.
[2] Heſt. 4. 16.

3. *Of the manner of a private Faſt.*

The true manner of performing a *private Faſt*, conſiſts partly in *outward*, partly in *inward* actions.

The outward actions, are, to abſtain for the time that we faſt, 1. From all [3] *worldly buſineſs and labour*, making your *Faſting day* as it were a *Sabbath Day*, Lev. 23. 28. For worldly *buſineſs* will diſtract our minds from *holy Devotion*. 2. From all *manner of food*, yea from [4] *bread* and *water*, ſo far as health will permit: 1. That ſo we may acknowledg our own *indignity*

[3] Lev. 23. 28, 36. Joel 1. 14. & 2. 15.
[4] 2 Sam. 3. 35. Ezra 10. 6. Dan. 10. 3. Heſt. 4. 16. Acts 9. 9.

indignity, as being unworthy both of *life*, and all the *means* for the maintenance thereof. That by afflicting the Body, the Soul which follows the *constitution* thereof, may be the more *humbled*. 2. That ſo we take a godly [1] *revenge* upon our ſelves, for abuſing our liberty in the uſe of God's Creatures. 4. That by the *hunger* of our *Bodies*, through want of theſe *earthly* things, our Souls may learn to hunger more eagerly after *ſpiritual* and *heavenly* food. 5. To put us in mind, that as we abſtain from *food*, which is *lawful*, ſo we ſhould much more abſtain from [2] *Sin*, which is altogether *unlawful*.

[1] 2 Cor. 7. 11.

Thirdly, From *good* and *coſtly* [3] *Apparel*, that as the *abuſe* of theſe puffs us with Pride; ſo the laying aſide their *lawful uſe* may witneſs our *humility*. And to this end in ancient times they uſed (eſpecially in publick Faſts) to put [4] on *Sackcloth*, or other *courſe apparel*. The equity hereof ſtill remaineth, eſpecially in *publick Faſts*, at which time to come into the Aſſembly, with *ſtarched bands*, *criſped hair*, *brave apparel*, and decked with *Flowers* or *Perfumes*, argueth a Soul that is neither humble before God, nor ever knew the true uſe of ſo holy an Exerciſe.

[2] Quid prodeſt vacare corpus ab eſcis, & animam replere peccatis? Aug. de temp. Ser. 46.

[3] Exod. 33. 5, 6.

[4] Heſt. 4. 1 2 John 3. 5, 6. Joel 1. 13. Mar. 11. 2.

Fourthly, From the full *meaſure of* [5] *ordinary ſleep*; That thou mayſt that way alſo humble thy Body; and that thy Soul may *watch* and *pray* to be prepared for the coming of Chriſt. And if thou wilt break thy ſleep early and late for *world-*

[5] 2 Sam. 12. 16. Joel 1. 13. Heſt. 4. 3. 1 King. 21. 7.

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ly gain: how much more ſhouldſt thou do it for the *ſervice of God?* And if *Ahab* (in imitation of the Goſpel) did in his *Faſt* lie in *Sackcloth* to break his ſleep by night, what ſhall we think of thoſe who on a *Faſting-day* will yield themſelves to ſleep in the open *Church?*

Fifthly, and laſtly, from all outward *pleaſures* of our ſenſe. So that as it was not the [1] *throat* only that *ſinned*, ſo muſt not the *throat* only be *puniſhed:* and therefore we muſt endeavour to make our Eyes (as at all times) ſo eſpecially on that day, to faſt from beholding *vanities*, our Ears from hearing *Mirth*, or *Muſick*, but ſuch as may move to *mourn*; our Noſtrils from pleaſant *ſmells*; our Tongues from *lying*, *diſſembling*, and *ſlandering*; Yea, the uſe of the *Marriage-bed* muſt be omitted in a religious reverence of the Divine *Majeſty*, that ſo nothing may hinder our true humiliation, but that all may be ſigns that we are unfeignedly humbled. Thus much of the outward manner.

[1] Si ſola gula peccavit, ſola jejunet, & ſufficit: Si verò peccaverunt & membra cætera, cur non jejunent & ipſa? Bern. Serm. Quadr. 3.

2. The inward manner of *Faſting* conſiſts in two things: 1. *Repentance.* 2. *Prayer.*

Repentance hath two Parts:

1. *Penitency* for ſins paſt.
2. *Amendment of life* in time to come.

This *Penitency* conſiſts in three things: Firſt, an inward *inſight* of ſin, and *ſenſe* of miſery. Secondly, a *bewailing* of thy *vile eſtate.* Thirdly, an *humble and particular confeſſion* of all thy known ſins.

1. *Of*

1. *Of the inward insight of sin, and sense of misery.*

This *sense and insight* will be effected in thee; First, by considering thy sins, especially thy gross sins, according to the circumstances of the *time* when, *place* where, *manner* how, and *Persons* with whom it was committed. Secondly, the Majesty of God against whom it was done: and the *rather*, because thou didst such things against him since he became a *Father* unto thee, and bestowed so many sweet *blessings* in bountiful manner upon thee. Thirdly, in considering the *Curses* which *God* hath threatned for thy sin, how grievously God hath plagued others for the same fault, and how that no *means* in Heaven or Earth could deliver thee from being *eternally damned* for them, had not the *Son of God* so lovingly died for thee. Lastly, That if God *loves* thee, he must chasten thee e're it be long, with some grievous *Affliction*, unless thou dost *prevent* him by speedy and unfeigned Repentance. Let these and the like considerations so *prick* thy *heart* with sorrow, that *melting* for remorse within thee, it may be dissolved into a *Fountain of Tears*, trickling down thy mournful cheeks. This mourning is the beginning of *true fasting*, and therefore oft times [1] put for *fasting*, the first and *principal* part for the *whole* action.

[1] Mat. 9. 15. Can the Children mourn? then shall they fast. And *Mark* and *Luke* for mourn have fast. Examples. Psal. 6. & 22. & 38. & 79. & *Jeremies* Lam. Joel. 2. 12, 17. Jer. 31. 18, 19, 20. Gen. 11. 17. Job 39. 3. Psalm 147. Psalm 104. 11.

2. *Of the bewailing of thine own state.*

Bewailing or lamenting, is the pouring out

out of the inward mourning of the heart, by the outward means of the voice and tears of thine eyes. With such *filial earneſtneſs* and importunity in Prayer, is our heavenly Father well-pleaſed. Nay, when it is the *fruit* of his *Spirit*, and the *effect* of our *Faith*, he cannot be diſpleaſed with it. For if he heard the *moans* which *extremity* wrang from *Iſmael*, and *Hagar*, and heareth the cry of the *young Ravens*, and roaring of *Lions*; how much rather will he hear the *mournful lamentations* which his *own Children* make unto him in their miſery?

1 Sam. 7. Ezek. 9, &c. Dan. 9. Neh. 8.

3. *Of the humble confeſſion of Sins.*

In this action thou muſt deal *plainly* with God, and acknowledg *all the ſins thou knoweſt*, not only in general, but alſo in particular: this hath been the manner of all God's Children in their Faſts: Firſt, becauſe that without confeſſion thou haſt no promiſe of mercy or forgiveneſs of ſins. Secondly, that ſo thou mayſt acknowledg God to be *juſt*, and thy ſelf *unrighteous*. Thirdly, that by the numbring of thy ſins, thy heart may be the more humbled and pulled down. Fourthly, That it may appear that thou art a true Penitent: for till God hath given thee grace to repent, thou wilt be *more aſhamed* to confeſs thy fault, than to commit thy ſin. The plainer thou dealeſt in this reſpect with God, the more graciouſly will God deal with thee; for if thou *acknowledg thy ſins*, God

Prov. 28. 3. Pſalm 32. 3, &c. Pſalm 51. 4.

[f] John 17. 9.

God is faithful and just to forgive thee thy sins: and the blood of Jesus Christ his Son shall cleanse thee from all thy sin.

To help thee the better to perform these three parts of Penitency, thou mayst diligently read such Chapters and portions of the holy Scriptures, as do chiefly concern thy particular sins: that thou mayst see God's Curse and Judgments on others for the like sins; and be the more humbled thy self.

Thus far of the first part of Repentance, which is Penitency.

The other part, which is *Amendment of life*, consists, First, in devout *Prayer*; Secondly, in devout *Actions*.

The devout Prayer which we make in time of *Fasting*, in either *deprecation of evil*, or *craving needful good things*.

Deprecation of evil, is, when thou beseechest GOD for Christ the *Mediator*'s sake, to pardon unto thee those sins which thou hast confessed, and to turn from thee those Judgments which are due unto thee for thy *sins*. And as *Benhadad*, because he heard, *That the King of Israel was merciful*, prostrated himself unto him with a *rope about his neck*; so because thou knowest that the *King of Heaven is merciful*, cast down thy self in his presence, in all *true signs* of humiliation, (especially, seeing he calleth upon thee to come unto him in thy troubles) and doubtless thou shalt find him most *merciful*.

1 Kings 20. 31.

Psal. 50. 16.

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The *craving of needful good things*, is, First, a fervent and faithful begging of God, to seal by his Spirit in thy heart, the assurance of the forgiveness of all thy sins. Secondly, to *renew* thy heart by the *Holy Ghost*, so that sin may daily *decay*, and *Righteousness* more and more *increase in thee*. Lastly, In desiring a supply of *faith, patience, chastity*, and all other graces which thou *wantest*; and an increase of those which God of his mercy hath bestowed upon thee *already*.

Phil. 4. 6. 2 Tim. 5. 7.

Thus far of Prayer in Fasting.

The *devout Actions* in Fasting are two: First, [1] *Avoiding evil*. Secondly, *Doing good*.

[1] Jo. 3. 8, 10. Pulchrum est corporis jejunium cum sit animus à vitijs jejunus. Hier ad Cel. Ep. 14. Jejuna à malis actibus, abstine à malis sermonibus, contine à cogitationibus pessimis. Cypr. in Lev. 4. 10. Isa. 58. 2, &c. Za. 7. 5, 7. Non possum ferre iniquitatem & interdictionem. Isa. 1. 13.

1. *Of avoiding Evil.*

This *Abstinence from Evil*, is that which is chiefly signified by thy *Abstinence from food*, &c. and is the chief end of Fasting, as the *Ninevites* very well knew. *A day of Fast, and not fasting from sin, the Lord abhorreth.* It is not the *vacuity* of the stomach, but the *purity* of the heart that God respecteth. If therefore thou wouldest have God to turn from thee the *evil* of *Affliction*, thou must first turn away from thy self the *evil* of *Transgression*. And without this fasting from *evil*, thy *Fast* savours more noisom to God, than thy *breath* doth to *Man*. This made God so often to reject the Fast of the *Jews*. And as thou must endeavour to avoid all sin, so especially *that sin* wherewith thou hast provoked God, either

ther to *shake* his Rod at thee, or already to ay his chastening hand upon thee. And lo this with a resolution by the assistance f God's *grace*, never to commit those sins gain. For [1] what shall it profit a Man by bstinence to humble his Body, if his mind well with Pride? Or to forbear Wine nd strong Drink, and to be drunk with wrath and malice? Or to let no flesh go nto the Belly, when lyes, slanders, and ibaldry (which are worse than any meat) come out of the mouth? To abstain from meat, and to do mischief, is the Devil's fast, who doth evil, and is ever hungry.

[1] Quid prodest tenuari cirpus abstinentia, si animus intumescit superbia? Vinum non bibere & ira inebriari, carnibus non vesci & de ore omni esca sodidius egredi maledictum aut mendacium? Max. Episc. Qui cibis abstinent, & mala agunt, dæmones imitantur, quibus culpa adest, & cibus deest. Isid.

2. *Of doing good works.*

The [2] *good Works* which as a Christian thou must do every day, but especially on thy *Fasting Day*, are *either the works of Piety to God*, or *the works of Charity* towards thy Brethren.

1. *The Works of Piety to God*, are, the *practice* of all thy former Duties, in the *sincerity* of a good Conscience, and in the sight of God.

2. *The works of Charity* towards our *Brethren*, are, *forgiving wrongs*, *remitting Debts to the poor*, that are not well able to pay; but especially in giving *Alms* to the poor, that want relief and sustenance. Else we shall [3] under pretence of *godliness*, practise *miserableness*;

[2] Vis orationem tuam volare ad cœlum? Fac illi duas alas, jejunium, & eleemosynam. Aug. Isa. 58. 6, &c. Zech. 7. 9, 10.

[3] Qui jejunat ut parcat non ad Dei gloriam jejunat, sed substantiæ suæ parcit. Chrys. in Mat. Mar. 6. 9. Acts 10. 30.

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like those who will pinch their own *Bellies* to defraud their labouring *Servants* of their due allowance. As therefore Christ joined *Fasting*, *Prayer*, and *Alms* together in *Precept*; so must thou join them together, like *Cornelius*, in *Practice*. And therefore be sure to give at the least so much to the [1] poor on the *Fasting day*, as thou wouldest have spent in thine own Diet, if thou hadst not fasted that day. And remember, that *he that soweth plenteously, shall reap plentequsly*, and that this is a *special sowing Day*. Let thy *Fasting* [2] *afflict* thee, that it may *refresh* a poor Christian; and *rejoice* that thou hast *dined and supped in another*; or rather, that thou hast *feasted hungry Christ in his poor Members*.

In givings *Alms*, observe two things: First, the *Rules*: Secondly, the *Rewards*:

1. *Rules in giving of Alms, and doing good works.*

1. They must be done in *obedience to God's Commandments*: not because we think it to be good, but because God *requireth us* to do such and such a good deed; for such [3] *obedience* of the worker God preferreth before all *Sacrifices*, and the greatest *works*.

2. They must proceed from [4] *Faith*, else they *cannot please God*; Nay, without *faith* the most *specious* works are but [5] *shining sins*, and *Pharisees Alms*.

3. Thou must not think by thy good Works and Alms, to *merit Heaven*, for in

[1] 2 Cor. 9. 6. Jejunium tuum re castigat, sed alterum lætificat. Aug. Ser. de temp. 64. Accipiat esuriens Christus quod jejunans minus accipit Christianus. Aug. de temp. Ser. 157. Beatus qui jejunat ut alat pauperem; imitatur enim Christum qui animam suam posuit pro fratribus suis, Cyril. in Lev. lib. 10.

[2] 1 Sam. 15. 22.

[3] Heb. 11. 6.

[4] Rom. 14. 23.

[5] Splendida peccata. Aug.

in vain hath the *Son of God* ſhed his *Blood*, if *Heaven* could have been *purchaſed* either for *Money* or *Meat*. Thou muſt therefore ſeek *Heaven's poſſeſſion* by the *purchaſe* of *Chriſt's Blood*, not by the *merits* of thine *own works*. For [1] *eternal life is the gift of God through Jeſus Chriſt.* Yet every true Chriſtian that believeth to be ſaved, and hopes to come to Heaven, muſt do good works, (as the Apoſtle ſaith) for neceſſary uſes; which are four.

[1] Rom. ult.

First, *That* [2] *God may be glorified.* Secondly, *That thou mayſt ſhew thy ſelf* [3] *thankful for thy Redemption.* Thirdly, *That thou mayſt* [4] *make ſure thine Election unto thy ſelf.* Fourthly, *That thou mayſt* [5] *win others* by thy holy Education to think the better of thy Chriſtian profeſſion. And for their uſes, we are ſaid to be [6] *God's workmanſhip created in Chriſt Jeſus unto good works, and that God hath ordained us to walk in.*

[2] 1 Cor. 10. 31. 2 Cor. 8. 19. Phil. 1. 11.
[3] Luke 1. 74, 75.
[4] 2 Pet. 1. 10. Iſa. 61. 9.
[5] Matth. 16.
[6] Eph. 2. 20.

4. Thou muſt not give thine Alms to *impudent Vagabonds*, who live in *wilful idleneſs* and *filthineſs*, but to the *Religious* and *honeſt* poor, who are either ſick, or ſo old that they cannot work; or ſuch who work, but their work cannot competently maintain them; Seek out theſe in the *Back-lanes*, and relieve them; But if thou meeteſt one that asketh an Alms for Jeſus ſake, and knoweſt him not to be unworthy, deny him not; for it is better to give unto ten

counterfeits, than to ſuffer Chriſt to go in one poor Saint unrelieved. Look not on the Perſon, but give thy Alms as unto Chriſt in the party.

2. *Of the Rewards of Alms-deeds and good works.*

[1] Dan.4.24. 1. *Alms* are a ſpecial means to move God in mercy to turn away his [1] temporal Judgments from us: when we by a true faith, (that ſheweth it ſelf by ſuch fruits) do return unto him.

[2] Luke 6. 35, 36. [3] 2 Cor.1.3. [4] Luke 16.1. 2. Merciful *Alms-givers* [2] ſhall be the *Children of the Higheſt*, and be like God their *Father*, who is the [3] *Father of Mercies*. They ſhall be his [4] Stewards to diſpoſe his Goods, his Hands to diſtribute his Alms; and if it be ſo great an honour to be the King's *Almoner*, how much greater is it to be the God of Heaven's *Almſgiver?*

[5] Apoc.14. 13. [6] Luke 16. 22. 3. When all this *world* ſhall forſake us, then only *good works* and *good Angels* ſhall accompany us, the one to [5] *receive* their *reward*, the other to deliver their [6] *charge*.

Pſal.91.11. Heb. 1. 14. [7] 1 Tim. 6 19. 4. Liberality in Alms-deeds is our [7] *ſureſt foundation that we ſhall obtain in eternal Life*, a liberal reward through the *Mercy* and *Merits* of Chriſt.

[8] Matth.25. 5. Laſtly, By Alms-deeds we feed and relieve Chriſt in his *Members*; and [8] *Chriſt* at the *laſt day* will aknowledg our *love*, and reward us in his *Mercy:* and then it ſhall appear, that what we gave to the

[9] Pro.19.17. poor, was not loſt, but [9] *lent unto the Lord*.

What

What greater motives can a Christian wish to excite him to be a liberal Almsgiver? Thus far of the manner of Fasting. Now follow the *Ends*.

5. *Of the Ends of Fasting.*

The true *Ends of Fasting* are not to *merit* God's favour of eternal Life, (for that we have only of the Gift of God through Christ) not to *place Religion* in bodily abstinency, (for Fasting in it self is not the *worship of God*, but an help to further us the better to *worship God*:) But the *true ends of Fasting are three.*

First, To subdue our [1] flesh to the Spirit; but not so to [2] weaken our bodies, as that we are made unfit to do the necessary Duties of our Calling. *A good man* (saith *Solomon*) *is merciful to his Beast*, Prov. 12. ver. 10. much more to his own *Body*.

Secondly, That we may more devoutly contemplate *God's holy will*, and fervently [3] pour out our Souls unto him by prayer: for as there are some kind of *Devils*, there are also some kind of *sins*, which cannot be subdued but by *Fasting* joined unto *Prayer*, Matth. 17. 22.

Thirdly, That by our *serious humiliation* and *judging* of our selves, we may escape the *judgment of the Lord*; nor for the merit of our Fasting (which is none) but for the *mercy of God*, which hath promised to remove his judgment from us, when we by Fasting do unfeignedly humble our selves before him. And indeed no

1 Esd. 8. 21.
[1] 1 Cor. 9. 7.
[2] 1 Tim. 5. 23.
Jejunium orationem roborat. Oratio sanctificat Jejunium. Bern. Ser. de Jejun.
[3] Joel 1, 17. Neh. 4. Luke 2. 37. 1 Cor. 7. 5. Joel 2. 18, 19. 1 Cor. 12.

Child of God ever *conscionably* used this holy *Exercise*, but in the end he obtained his request at the hand of God, both in *receiving* graces, which he wanted, as appears by the examples of [1] *Anna*, [2] *Jehoshaphat*, [3] *Nehemiah*, [4] *Daniel*, [5] *Esdras*, [6] *Hester*, *as also in turning away judgments threatned*, or faln upon him, as may be seen in the Example of the [7] *Israelites*, the [8] *Ninevites*, [9] *Rehoboam*, [1] *Ahab*, [2] *Ezekiah*, [3] *Manasses*. He, who gave his *dear Son* from Heaven to the Death, to ransom us when we were his Enemies, thinks nothing too dear on Earth, to bestow upon us when we humble our selves, being made his reconciled Friends and Children.

[1] 1 Sam. 7.
[2] 2 Chron. 20.
[3] Neh. 1.
[4] Dan. 9.
[5] Esd. 8. 23.
[6] Hest. 9.
[7] 1 Sam. 7. 6.
[8] Jonah 3.
[9] 2 Chron. 12. 5, 7, &c.
[1] 1 Kings 21.
[2] 2 Chron. 32. 16.
[3] 2 Chron. 33. 18, 19.

Thus far of the *Private Fast*.

2. *Of the Publick Fast.*

A *Publick Fast* is, when by the [4] Authority of the *Magistrate*, either the *whole Church* within his Dominions, or some *special Congregation* (whom it concerneth) do assemble themselves together, to perform the fore-mentioned *Duties* of *Humiliation*, either for the *removing* some publick [5] calamity threatned, or already inflicted upon them, as the *Sword*, *Invasion*, *Famine*, *Pestilence*, or other fearful sickness; or else for the *obtaining* of some *publick Blessings*, for the good of the [6] *Church*, as to crave the *assistance* of his *holy Spirit*, in the *election* and *ordination* of fit and able *Pastors*, &c. or,

[4] Jonah. 3. 7. 2 Chron. 2. 20. Ezra 8. 21.
[5] 1 Sam. 7. 5, 6. Joel 2. 15. 2 Chron 20. Jonah 5. Hest. 4.
[6] Exod 19. Esdras 8. Acts 1. 13, 14.

r, for the *tryal of Truth*, and *execution of Justice*, in matters of difficulty, and great mportance, &c.

When any evil is to be removed, the *Pastors* are to lay open unto the people, y the evidence of *God's Word*, the *sins* which are the special *causes* of that calamity; *call upon them to repent*, and *publish* unto them the mercies of *God* in *Christ* pon their repentance. The people must ear the voice of *God's Messengers* with earty sorrow for their sins, earnestly *beg ardon in Christ*, and promise unfeigned mendment of their life. When any blessing is to be obtained, the *Pastors* must *ay open to the People the necessity of that lessing*, and the *goodness* of God which giveth such *graces* for the good of Men. The *People* must *devoutly pray* unto God for bestowing of that *Grace*, and that he would bless his own *means* to his own *Glory*, and he good of his *Church*. And when the holy Exercise is done, let every *Christian* have a special care according to his *ability*, [2] *to remember the poor*. And whosoever (when just occasion is offered) useth not he *holy* Exercise of *Fasting*, he may justly suspect, that his heart never yet felt the power of true *Christianity*.

So much of *Fasting*. Now followeth the Exercise of holy *Fasting*.

[1] Joel 1. 14. Neh. 8.

[2] Isa. 58. 7, 10. 2 Cor. 9. 7. Gal. 2. 10.

Of the Practice of Piety in holy Fasting.

HOLY *Fasting* is a solemn *Thanksgiving*, (appointed by Authority)

to be rendred unto God on some special Day, for some *extraordinary blessings* or *deliverances received.* Such among the *Jews* was the Feast of the *Passeover*, to remember to praise God for their deliverance out of *Egypts* bondage, or the Feast of *Purim*, to give thanks for their deliverance from *Haman's conspiracies:* Such amongst us are the fifth of *August*, to praise God for delivering *our gracious King* from the *bloody Conspiracy* of the *Traiterous Gowries:* and the fifth of *November*, to praise God for the deliverance of the *King, and the whole State*, from the *Popish Gun-powder Treason.* Such Feasts are to be celebrated by a publick *rehearsal* of those special benefits, by *spiritual Psalms* and *Dances*, and *mutual Feasting* and *sending* presents *every one to his Neighbour*, and by giving *gifts to the Poor.*

Exod. 12. 15. Hest. 9. 19, 21.

But forasmuch as the benefit of our *Redemption* was the greatest that *Man* needed from God, or that God ever bestowed upon Man, and that the Lord's Supper is left by our Redeemer as the chiefest memorial of our *Redemption*; every Christian should account this Holy Supper his *chiefest and joyfullest Feast* in this World. And seeing that as it ministreth to *worthy* partakers, the greatest assurance which they have of their *salvation:* so it pulleth *temporal judgments* on the *bodies:* and (without repentance) *eternal damnation* on the *Souls* of them who receive it *unworthily.* Let us see how

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a Christian may best fit himself to be a due *partaker* of so holy a *Feast*; and to be a *worthy Guest* at so *sacred a Supper*.

Meditations concerning the due manner of Practising Piety, in receiving the holy Supper of the Lord.

THough no Man living is *of himself* worthy to be a guest at so *holy* a Banquet; yet it pleaseth God of his *grace* to *accept* him for a *worthy Receiver*, who endeavoureth to receive that holy Mystery, with that *competent measure* of reverence that he hath prescribed in his Word. 2 Thes. 1. 11. Col. 1. 12. Luke 20. 35. Apoc. 3. 4.

He that would repair to this holy Sacrament with due reverence, must conscionably perform three sorts of Duties. First, *those which are to be done before he receiveth.* Secondly, *those that are to be done in the receiving.* Thirdly, *those that are to be done after that he hath received the Sacrament*; The first is called *Preparation*, the second *Meditation*, the third *Action* or *Practice*.

Of Preparation.

That a Christian ought necessarily to *prepare* himself before he presume to be a partaker of the holy Communion, may evidently appear by five Reasons.

First, Because it is God's Commandment. For if he commanded under the pain of Death that none uncircumcised should eat the Paschal Lamb; nor any circumcised under four *days preparation*: how much *greater* preparation doth he Exod. 12. 48. & 22. 6.

requireth of him, that cometh to receive the Sacrament of his Body and Blood, which as it *ſucceedeth*, ſo doth it *exceed* by many degrees the Sacrament of the *Paſſover*.

John 13. 5. Secondly, Becauſe the *Example of Chriſt* teacheth us ſo much: for he *waſhed* his Diſciples *Feet* before he admitted them to eat of his Supper, ſignifying how they ſhould lay aſide all *unpureneſs of heart*, and *uncleanneſs of life*, and be furniſhed with *humility* and *charity*, before thou preſumeſt to taſte of this holy Supper.

1 Cor. 11. 28. Thirdly, Becauſe it is the Counſel of the Holy Ghoſt; *Let every Man examine himſelf, and ſo let him eat*, &c. And if a Man when he is to eat with an *Earthly Prince*, *muſt conſider diligently what is*

Prov. 23. 1, 2. *before him, and put a knife to his throat, rather than to commit any rudeneſs*: how much more oughteſt thou to prepare thy Soul, that thou mayſt behave thy ſelf with all fear and reverence, when thou art to feaſt at the Table of the *Prince of Princes*.

Fourthly, Becauſe it hath been ever the practice of all God's Saints, to uſe holy preparation before they would meddle with *Divine Myſteries*. *David*

Pſalm 26. 6. *would* not go near to *God's Altar*, till he had firſt *waſhed his hands in innocency*; much leſs ſhouldſt thou, without due preparation, approach to the *Lord's Table*. *Abimelech* would not give, nor *David* and his Men would not

not eat the *Shew-bread*, but on condition that their *Veſſels were holy*: How much leſs wouldſt thou preſume to eat the *Lord's Bread*, or rather the *Bread which is the Lord*, unleſs the Veſſels of thy heart be firſt cleanſed by repentance? And if the Lord required *Joſhua* (as he had done *Moſes* before) to put off his ſhooes, in reverence of his Holineſs, who was preſent in that place, when he appeared with his Sword in his hand for the deſtruction of his Enemies: how much rather ſhouldſt thou put off all the affections of thine earthly converſation, when thou comeſt near that place, where Chriſt appeareth to the eye of thy Faith, with *Wounds in his hands and ſide*, for the redemption of his Friends; and for this cauſe it is ſaid, *That the Lamb's Wife hath made her ſelf ready for the marriage.* Prepare therefore thy ſelf, if thou wilt in this life be *betrothed unto Chriſt by* Sacramental *Grace*, or in Heaven *married* unto him by eternal *Glory*.

1 Sam. 11. 4.

Exod. 35. Joſh. 5. 18.

Apoc. 19. 7.

Fifthly, Becauſe that God hath ever ſmitten with fearful judgments, thoſe who have preſumed to uſe his holy Ordinances without due fear and preparation. God ſet a *flaming Sword* in a *Cherubins hand* to ſmite our firſt Parents, being defiled with ſin, if they ſhould attempt to go into Paradiſe, or *eat the Sacrament of the Tree of Life*. Fear thou therefore to be ſmitten with

Gen. 3. 24.

the Sword of God's vengeance, if thou presumest to go to the Church with an impenitent heart to eat the Sacrament of the *Lord of Life*. God smote fifty thousand of the *Bethshemites* for *looking irreverently* into the Ark, and kill'd *Uzzah* with sudden Death, for but *rash touching* of the Ark; and smote *Uzziah* with the *Leprosie* for medling with the Priests Office, which pertained not unto him. The fear of such a stroke made *Ezekiah* so earnest to pray unto God, that he would not smite the People that wanted *time to prepare themselves as they should, to eat the Passeover*; and it is said, that the Lord *heard Ezekiah, and healed his People*; intimating, that had it not been for *Ezekiah's* Prayer, the Lord had *smitten* the People for their want of due *preparation*. And the Man who came to the *Marriage-feast* without his *wedding-garment*, or examining of himself, was examined of another, and thereupon bound *hand and foot, and cast into utter darkness*, Matth. 22. 12. And St. *Paul* tells the *Corinthians*, that for want of this *preparation in examining and judging themselves before they did eat the Lord's Supper*. God had sent that fearful sickness among them, whereof *some were then sick, others weak*, and *many fallen asleep*; that is, taken away by *temporal Death*: Insomuch that the Apostle saith, that every unworthy *Receiver eats his own judgment temporally*, if he repent: *eternally*, if he repent not: and that in so hai-

1 Sam. 16. 19.
1 Sam. 6. 6.
1 Chron. 18. 26, &c.
1 Cor. 12. 29.

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nous a measure, as, if he *were guilty of the very Body and Blood of the Lord*, where- Verse 27.
of this Sacrament is a holy *Sign* and *Seal*. And Princes punish the indignity offered to their Great Seal, in as deep a measure, as that which is done to their own *Persons*, whom it representeth. And how hainous the guiltiness of *Christ's Blood* is, may appear by the misery of the *Jews* ever since they wished *his blood to be on them and their children*. Mat.27.25.
But then thou wilt say, It were *safer* to abstain from coming at all to the Holy Communion: Not so, for God hath threatned to punish the *wilful neglect* of his Sacraments, with *eternal condemnation* both of body and Soul; And it is the *Commandment of Christ*; *Take, eat, Do this in remembrance of me*: and he will have his Commandment under the penalty of his Curse obeyed. Num.9.13. Heb. 2. 9. Mat.26.26. 1 Cor.11.24. John.13.1. Heb. 10.28, 29.
And seeing that this Sacrament was the *greatest* token of Christ's *love*, which he left at his *end* to his Friends, whom he loved to the *end*, therefore the neglect and contempt of this Sacrament must argue the *contempt* and *neglect* of his *love* and *blood-shedding*: than which no sin in God's account can seem more *hainous*. Nothing hindereth why thou mayst not come freely to the Lord's Table, but because thou hadst rather *want* the love of God, than leave thy filthy sins. O come, but come a Guest prepared for the Lord's Table; seeing they are *Blessed, who are called to the Lamb's*

Apoc. 19. 9. Efficacia Eucharistiæ non æqualiter se habet, quoad omnes fideles, sed pro ratione fidei communicantium. Origen.

Lord's Supper. O come, but come prepared; because the *efficacy* of this Sacrament is received according to the *Proportion* of the *Faith* of the *Receiver*.

This preparation consists in the serious consideration of three things: First of the *worthiness of the Sacrament*, which is termed to *discern the Lord's Body*. Secondly, of thine *own unworthiness*; which is to *judg thy self*. Thirdly, of the means, whereby thou mayst become a *worthy* Receiver: called *Communication of the Lord's Body*.

1. *Of the worthiness of the Sacrament.*

THE *worthiness* of this Sacrament is considered three ways: First, by the *Majesty of the Author* ordaining. Secondly, by the *preciousness* of the *parts* whereof it consisteth. Thirdly, by the *excellency* of the *Ends* for which it was ordained.

1. *Of the Author of the Sacrament.*

The *Author* was not any *Saint* or *Angel*, but our *Lord Jesus*; the eternal Son of *God*; For it pertaineth to *Christ only* under the *New Testament*, to *institute* a Sacrament, Matth. 17. 5. because he can only *promise* and *perform* the *grace* that it *signifieth*. And we are charged *to hear no Voice but his* in his *Church*. How sacred should we esteem the *Ordinance* that proceedeth from so Divine an *Author!*

2. *Of*

2. *Of the parts of the Sacrament.*

The parts of this bleſſed Sacrament are three. Firſt, The *earthly ſigns* ſignifying. Secondly, The *Divine Word* ſanctifying. Thirdly, The *heavenly Grace* ſignified.

Firſt, The *earthly ſigns* are [1] *Bread* and *Wine*, in number *two*, but one in uſe.

Secondly, The *Divine Word* is the Word of *Chriſt's Inſtitution*, pronounced with *Prayers* and *Bleſſings* by a *lawful* [2] Miniſter. The *Bread* and *Wine* without the *word* are nothing, but as they were before: but when the *word* cometh to thoſe *Elements*, then they are made a *Sacrament*; and God is preſent with his own Ordinance, and ready to perform whatſoever he doth *promiſe*. The Divine *Words* of bleſſing do not *change* or *annihilate* the [3] *ſubſtance* of the *Bread* and *Wine* (for if their ſubſtance did not remain, it could be no Sacrament) but it changeth them in *uſe* and *name*. For, that which was before but *common* Bread and Wine to nouriſh Mens Bodies, is after the *bleſſing* deſtinated to a holy uſe, for the *feeding* of the *Souls* of Chriſtians. And where before they were called but *Bread* and *Wine*, they are now called by the name of thoſe holy things which they ſignifie, *The Body and Blood of Chriſt*; the better to draw our minds from thoſe *outward* Elements to the *heavenly* graces, which by the *ſight* of our *bodies* they repreſent to the ſpiritual Eyes of our *Faith*. Neither did Chriſt

[1] 1 Cor. 11. 23, &c. Prov. 9. 5.

[2] Heb. 5. 4. Num. 6. 40. 1 Cor. 10. 16. Euchariſtiæ Sacramentũ non de aliorum manu quam præſidentium ſumimus. Ter. l. de Coron. c. 3.

[3] Qui eſt à terra panis præcipiens vocationem domini, non jam communis panis eſt, ſed Euchariſtia, ex duabus rebus conſtans, terrena & cœleſti. Ir. l. 4. c. 30. Per ſacramentũ corporis & ſanguinis Domini divinæ efficimur conſortes naturæ & tamen eſſe nõ deſinit ſubſtantia vel natura panis & vini. Gelaſius contra Eutyc.

Christus visibilia symbola corporis & sanguinis appellatione honoravit, non naturam mutans, sed gratiam naturæ adjiciens. Theodoret. Dialog. 1.

Christ direct these words, *This is my Body, This is my Blood,* to the Bread and Wine, but to his Disciples, as appeareth by the words going before, *Take ye, Eat ye.* Neither is the Bread his Body, but in the same sense that the Cup is the *New Testament*, viz. by a Sacramental *Metonymy*: And *Mark* noteth plainly that the words, *This is my Blood*, &c. were not pronounced by our Saviour, till that after all his Disciples had drunken of the Cup, *Mark* 14. 23, 24. And afterwards in respect of the natural substance thereof he calleth that the *fruit of the Vine*, which in respect of the spiritual signification thereof, he had before termed *his Blood*, *verse* 13. after the manner of terming all Sacraments. And Christ bids us not to *make him*, but to do *this in remembrance of him*; and he bids us to eat not *simply his Body*, but his *Body* as it was *then broken*, and his *Blood shed*; which St. *Paul* expounds to be but the *Communion of Christ's Body*; and the [1] *Communion of his Blood*; this is an effectual *pledg* that we are *partakers* of Christ; and of all the *merits* of his *Body* and *Blood*. And by the fervent use of this Communion, *Paul* will have us to [2] *make a shew of Christ's death till he come* [3] *from Heaven*, and *till we*, as [4] *Eagles, shall be caught up into the* [5] *Air to meet him* who is a blessed *Carcase* and life of our Souls.

[1] 1 Cor. 10. 16.

[2] 1 Cor. 11. 26.
[3] Acts 3. 21.
[4] Act. 1. 11. Heb 8. 2. Matth. 24. 17, 18.

Thirdly, The *spiritual graces* are likewise two; the *Body of Christ*, as it was with

with the feeling of God's anger due to us, crucified: and his Blood (as it was in the like sort) *shed for the remission of our sins.* They are also in number two, but in use one, *viz. whole Christ*, with all his benefits *offered to all*, and given indeed to the *faithful*. There are three integral parts of this blessed Sacrament, the Sign, the Word, and the Grace. The Sign without this *word*, or this *word* without the *Sign* can do nothing: and both conjoyned are unprofitable without the *Grace* signified: but all three concurring, make an effectual Sacrament to a worthy Receiver. Some receive the *outward* Sign without the *spiritual* Grace, as *Judas*, who (as *Austin* saith) received [1] *the bread of the Lord*, but not the *bread which was the Lord*. Some receive the *spiritual* Grace without the *outward* Sign, as the *Saint-Thief* on the Cross: and innumerable of the faithful, who *dying desire it*, but cannot receive it through some external impediments; but the worthy Receivers to their comforts receive *both* in the *Lord's Supper*.

Christ chose *Bread* and *Wine* (rather than any other Elements) to be the outward signs in this blessed Sacrament; First, because they are *easie* for *all sorts* to attain unto: Secondly, to teach us, that as Man's *temporal life* is chiefly nourished by [2] *Bread*, and cherished by *Wine*; so are our Souls by his *Body* and *Blood* sustained and quickned unto *eternal life*. Christ appointed

[1] Panem Domini, non panem Dominum. Aug.

[2] *David* calls bread the strength of Man's heart. Psalm 104. 15. *Isa.* The stay of Bread. Chap. 3. 1. *Ezekiel*, The staff of Bread, Chap. 4. 16. *Homer.* Μυελὸς ἀνδρῶν.

pointed Wine with the Bread to be the *outward* ſigns in this Sacrament, to teach us firſt, that as the *perfect nouriſhment* of Man's body conſiſteth both of *meat* and *drink*, ſo Chriſt is unto our Souls not in *part*, but in perfection, both *ſalvation* and *nouriſhment*: Secondly, that by ſeeing the Sacramental Wine *apart* from the Bread, we ſhould remember how all his *precious blood* was *ſpilt* out of his *bleſſed Body* for the *remiſſion of our ſins*. The *outward* ſigns the *Paſtor* giveth in the Church, and thou doſt eat with the *mouth of thy Body*: the *ſpiritual* grace *Chriſt* teacheth from Heaven, and thou muſt eat with the *mouth* of thy *Faith*.

3. *Of the Ends for which this holy Sacrament was ordained.*

The excellent and admirable Ends or *Fruits*, for which this bleſſed Sacrament was ordained, are *ſeven*.

Of the firſt End of the Lord's Supper.

1. To keep Chriſtians in a continual [1] *remembrance* of that *propitiatory Sacrifice* which Chriſt *once* for all offered by his *Death* upon the *Croſs*, to reconcile us unto God. *Do this* (ſaith Chriſt) *in remembrance of me*; And (ſaith the Apoſtle) [2] *As oft as ye ſhall eat this bread, and drink this Cup, ye do ſhew the Lords death till he come.* And he ſaith, That (by this Sacrament, and the preaching of the Word.) [3] *Jeſus Chriſt* was ſo evidently ſet forth before the eyes of the *Galatians*, as if he had been crucified among them: for the whole *action* repre-

[1] Matth. 26. 26. Luke 22. 19.

[2] 1 Cor. 11. 26.

[3] Gal. 3. 1, Heb. 9. 26. & 10. 29. & 1. 3.

repreſenteth Chriſt's death: the breaking of the *bread bleſſed*, the *crucifying of his bleſſed Body*, and the *pouring forth of the ſanctified Wine*, the ſhedding of his *holy Blood*. Chriſt was [1] once in himſelf *really offered*: But as oft as the Sacrament is celebrated, ſo oft is he *ſpiritually* offered by the faithful.

Hence the *Lord's Supper* is called a *propitiatory Sacrifice*, not properly, or really, but [2] figuratively, becauſe it is a *memorial* of that *propitiatory Sacrifice* which *Chriſt* offered upon the Croſs. And to diſtinguiſh it from that real Sacrifice; the Fathers call it the [3] *unbloody Sacrifice*. It is alſo called the *Euchariſt*, becauſe that the *Church* in this action offereth unto *God* the *Sacrifice of praiſe and thankſgiving* for her Redemption, effected by the true and only *expiatory* Sacrifice of *Chriſt* upon the Croſs. If the ſight of *Moab's King*, ſacrificing on his Walls his own Son, to move his God to reſcue him, 2 *Kings* 3. 27. moved the aſſailing Kings to ſuch pity, that they ceaſt the aſſault, and raiſed their Siege; how ſhould the ſpiritual ſight of *God the Father*, ſacrificing on the Croſs *his only begotten Son*, to ſave thy Soul, move thee to love *God* the *Redeemer*, and to leave ſin

[1] Heb. 9. 26. & 10. 12. & 1. 3. Quotidie nobis Chriſtus crucifigitur. Aug. in Pſalm 95.

[2] Metonymicus.

[3] Incruentum, ſacrificium. If it be unbloody, becauſe it is void of blood, then it is not Chriſt's natural Body: if becauſe it is offered without ſhedding of blood, then it is not available for the remiſſion of ſins. Heb. 9. 22. Chriſto cum Patre & Spiritu ſancto ſacrificium panis & vini in fide & charitate, ſancta Eccleſia Catholica offerre non ceſſat. Aug. de fid. ad Pet. diac. cap. 10. Cum frangitur hoſtia dum ſanguis de calice in ore fidelium funditur, quid aliud quam Dominici corporis in cruce immolatio, ejuſque ſanguinis de latere effuſio deſignatur! Can. dict. 2. de conſec. cum frangitur 37.

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that could not in justice be expiated by any manner of Ransom.

Of the second end of the Lord's Supper.

2. To *confirm our Faith*; for God by this Sacrament doth *signifie* and *seal* unto us from Heaven, that according to the *Promise* and *new Covenant* which he hath made in Christ, he will truly receive unto his grace and mercy all *penitent Believers*, who duly receive this holy Sacrament; and that for the *merits of the Death and Passion of Christ*, he will as *verily* forgive them all their sins, as they are made *partakers* of this Sacrament. In this respect the holy Sacrament is called, *The Seal of the new Covenant and remission of sins.* In our greatest doubts we are therefore, receiving this Sacrament, undoubtedly to say with *Sampsons* Mother: *If the Lord would kill us, he would not have received a burnt-offering, and a meat-offering at our hands; neither would he have shewed all these things, nor would at this time have told us such things as these.*

Rom. 4. 11. Mat. 26. 28. 1 Cor. 11. 25. Judg. 13. 23

Of the third end of the Lord's Supper.

3. To be a *Pledg* and *Symbol* of the most near and effectual *Communion* which Christians have with Christ, *The Cup of blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?* that is, a most effectual sign, and pledge of our Communion with Christ; This Union is called *abiding in us, joyning to the Lord, dwelling in our*

1 Cor. 10. 16. John 14. 16, 17. 1 Cor. 6. 17. Κόινωσις Ephes. 3. 17. Κατοίκησις Ephes. 15. 5. Ephes. 6. Σὺ σῶμα.

our hearts; and ſet forth in the holy Scriptures by divers *Similes*. Firſt, of the *Vine* and *branches*. Secondly, of the *Head*, and *Body*. Thirdly, of the *Foundation*, and *Building*. Fourthly, of *one Loaf*, conſected of many grains. Fifthly, of the *matrimonial union* betwixt Man and Wife, and ſuch like. And it is threefold betwixt Chriſt and Chriſtians. The firſt is *Natural*, betwixt our *humane Nature*, and *Chriſt's Divine Nature*, in the Perſon of the Word. The ſecond is *Myſtical*, betwixt our perſons abſent from the Lord, and the Perſon of Chriſt *God* and *Man*, into the *Myſtical Body*. The third is *Cœleſtial*, betwixt our perſons preſent with the Lord, and the Perſon of Chriſt in a *Body glorified*: theſe three Conjunctions depend each upon other. For had not our Nature been firſt *Hypoſtatically* united to the Nature of God in the Second Perſon, we could never have been united to Chriſt in a *Myſtical Body*. And if we be not in this life (though abſent) united to Chriſt in a *Myſtical union*, we ſhall never have Communion of Glory with him in his *heavenly Preſence*. The *Myſtical* Union (chiefly here meant) is wrought betwixt Chriſt and us by the *Spirit* of Chriſt apprehending us: and by our *Faith* (ſtirred up by the ſame *Spirit*) *apprehending Chriſt* again. Both which St. *Paul* doth moſt lively expreſs; *I follow after, if that I may apprehend that for which alſo I am apprehended of Chriſt Jeſus*. How can he

Epheſ. 2. 15. Col. 1. 18. Rom. 12. 4, 5. Epheſ. 3. 19, 20. 1 Cor. 10. 17. Epheſ. 5. 31, 32. Apoc. 22. 2.

Phil. 3. 12.

he fall away that holdeth, and is ſo firmly holden? This Union he ſhall beſt underſtand in his *mind* who doth moſt feel it in his heart. But of all other times this Union is beſt felt, and moſt confirmed, *when we duely receive the Lord's Supper*, For then we ſhall ſenſibly feel our hearts knit unto Chriſt, and the *deſire of our Souls* drawn by *Faith* and the *Holy Ghoſt*, as by the *cords of Love*, nearer and nearer to his Holineſs.

From this *Communion with Chriſt*, there follow to the faithful many unſpeakable benefits.

2 Cor. 15. 1. Rom. 4. 2, 5. 1 Pet. 2. 4. Phil. 3. 9. Mat. 25. 45. Acts 9. 4. Mat. 25. 35. Zach. 2. 8. Epheſ. 4. 23, 24.

At firſt, Chriſt took by *imputation* all their ſins and guiltineſs upon him, to ſatisfie *God's juſtice* for them; and he freely gives by *imputation* unto us all his Righteouſneſs in this life, and all his right unto eternal life, when this is ended: and counteth all the *good* or *ill* that is done unto us, as done unto his *own perſon*.

Secondly, There floweth from *Chriſt's Nature* into our *nature*, united to him, the *lively ſpirit* and *breath of grace*, which reneweth us to a ſpiritual life, and ſo ſanctifieth our *minds*, *wills*, and *affections*, that we daily grow more and more conformable to the *Image of Chriſt*.

Rom. 8. 29. 2 Cor. 3. 18. John 15. 5. & 1. 10.

Thirdly, He beſtoweth upon them all *ſaving Grace*, neceſſary to attain eternal life, as the *ſenſe of God's love*, the *aſſurance of our Election*, *with Regeneration*, *Juſtification*, and *grace to do good works*; till we come

come to live with him in his Heavenly Kingdom. This should teach all true Christians to keep themselves as the *undefiled members* of Christ's body, and to beware of all *uncleanness* and *filthiness*, knowing that they live in Christ, or rather that *Christ liveth in them.* From this *union* with Christ (sealed unto us by the *Lord's Supper*) Saint *Paul* draweth arguments, to withdraw the *Corinthians* from the pollution both of *Idolatry*, 1 *Cor.* 10. 16. and *Adultery*, 1 Cor. 16. 15, 16. 2 Cor. 8. 1, 3, 6, 7, 19.

Lastly, From the former Communion 'twixt *Christ* and *Christians*, there flows another *Communion* 'twixt *Christians among themselves.* Which is also lively represented by the Sacrament of the *Lord's Supper*, in that the whole Church being *many*, do all communicate of one bread, in that holy action: *We being many, are one bread and one body*, for we are all partakers of that one bread; that as the bread which we eat in the Sacrament, is but *one* though it be confected of many grains: so *all* the faithful, though they be many, yet are they but *one mystical body*, under *one bread*, which is Christ. Our Saviour prayed five times in that Prayer which he made after his last Supper, that his Disciples might be one, to teach us at once, how much this *unity* pleased him. This *union* betwixt the faithful, is so ample, that no distance of place can part; so *strong*, that Death cannot dissolve it; so *durable*, that time cannot wear it out; so 1 Cor. 10. 17. John 17. 11, 21, 22, 23, 26.

so *effectual*, that it breeds a fervent love betwixt those who never saw one anothers face. And this conjunction of *Souls* is termed the *Communion of Saints*, which Christ effecteth by six special means. First, by governing them all by one and the same *holy Spirit*. Secondly, by enduing them all with one and the same *Faith*. Thirdly, by shedding abroad *his own* [1] *love* into all their hearts. Fourthly, by [2] regenerating them all by *one* and the same *Baptism*. Fifthly, by [3] nourishing them all with *one* and the same spiritual *Food*. Sixthly, by being *one* [4] quickning Head of that *one* body of his Church, which he reconciled to God in the *body of his flesh*. Hence it was, that the multitude of Believers [5] in the *primitive Church*, were of *one heart*, and *one Soul*, *in truth*, *affection*, and *compassion*. And this should teach Christians to love one another; seeing they are all members of the same *holy* and *mystical Body* whereof *Christ* is Head. And therefore they should have all a *Christian sympathy* and *fellow-feeling*, to *rejoyce* one in anothers joy, to *condole* one in anothers grief, to bear with one anothers infirmity, and mutually to relieve one anothers wants.

1 Cor. 4. 13.

Eph. 4. 5.

[1] Rom. 1. 5.
[2] Tit. 3. 5. Eph. 4. 5.
[3] 1 Cor. 10. 17. & 11. 33.
[4] 1 Cor. 18. & 22.

[5] Acts 4. 32.

Of the fourth end of the Lord's Supper.

4. *To feed the Souls of the faithful in the assured hope of life everlasting.* For this Sacrament is a sign, and pledg unto us as many as shall receive the same according to Christ's institution, that he will accord-

according to his Promiſe, by the vertue of his *crucified* body and blood, as verily feed our Souls to life eternal, as our bodies are by Bread and Wine, nouriſhed in this temporal life, and to this end Chriſt in the action of the *Sacrament* [1] *really giveth* his very *Body* and *Blood* to every faithful Receiver. Therefore the Sacrament is called the *Communion of the body and blood of the Lord.* And [2] communication is not of things *abſent*, but *preſent*: neither were it the *Lord's Supper*, if the *Lord's body* and *blood* were not there. Chriſt is verily preſent in the Sacrament by a *double union*: whereof the firſt is *ſpiritual*, 'twixt *Chriſt* and the *worthy* Receiver; the ſecond is *Sacramental*, 'twixt the *Body* and *Blood* of Chriſt, and the *outward ſigns* in the Sacrament. The former is wrought by means that the *ſame holy Spirit* dwelling in *Chriſt* and in the *Faithful*, [3] incorporateth the faithful as members unto Chriſt their Head, and ſo maketh them one with Chriſt, and partakers of *all the Graces*, *Holineſs*, *and eternal Glory*, which is in him, as ſure, and as verily as they hear the *words of the Promiſe*, and are partakers of the outward ſigns of the holy Sacrament. Hence it is that the will of Chriſt is a true Chriſtians

[1] Audioquid verba ſonant, neque enim mortis tantum ac reſurrectionis ſuæ beneficium nobis offert Chriſtus ſed corpus ipſum in quo paſſus eſt, ac reſurrexit. Concludo realiter hoc eſt verè nobis in cœna dari Chriſti corpus ut ſit animis noſtris in cibum ſalutarem. Calvin in Com. 2 Cor. 11.25. 1 Cor. 10.16.

[3] Quod ſe nobis communicat, id ſit arcana ſpiritus ſancti virtute, quæ res locorum diſtantia ſejunctas, ac procul diſſitas non modo aggregare, ſed coadunare in unum poteſt, Calv. 1 Cor. 11.25. [4] Hæc (ſc. in corpus & ſanguinis Domini) accepta atq; id efficiunt ut & nos in Chriſto, & Chriſtus in nobis ſit. Hil. lib. 8. de Trin. Jam corpus Chriſti meo corpori ſociatum eſt, & ſanguis ejus meas ornavit genas, B. Agneti dict. apud Amb.

will

will, and the *Christians life is Christ who lived in him*, Galat. 2. 20. If you look to the things that are united, this Union is *essential*; if to the truth of this Union, it is *realy*; if to the manner how it is wrought, it is *spiritual*. It is not our faith that makes the Body and Blood of Christ to be present: but the *Spirit* of Christ dwelling in him and us. Our *Faith* doth but revive, and apply to our Souls those heavenly graces which are offered in the Sacrament.

The other, being the *Sacramental union*, is not a *Physical* or *Logical*, but a *spiritual* conjunction of the earthly signs, which are Bread and Wine, with the heavenly Graces, which are the *Body* and *Blood of Christ*, in the act of receiving: as if by a *mutual Relation* they were but one, and the same thing. Hence it is, that in the same [1] instant of time that the worthy Receiver eateth with his mouth the *Bread* and *wine* of the *Lord*, he eateth also with the mouth of his Faith, the very *Body* and *Blood of Christ*: Not that [2] Christ is brought down from Heaven to the Sacrament, but that the holy *Spirit* by the Sacrament lifts up his mind unto Christ; not by any *local mutation*, but by a devout affection: so that in the holy [3] *contemplation of Faith*, he is

[1] Corpus non adest cum pane ἅμα id est simul loco, sed ἅμα id est simul tempore.

[2] Quum cœna cœlestis sit actio, minime absurdum est, Christum in cœlo manentem à nobis recipi. Cal. in 1 Cor. 11. 5.

[3] Fidem mitte in cœlum & eum in terris tanquam præsentem tenuisti. Aug. Ep. 3. ad Vol. Fidem quum dico, non intelligo quamlibet opinionem sed fiduciam qua, quum audis panem testeram esse corporis Christi, non dubitas impleri à Domino, quod verba sonant, corpus quod in quaquam cernis, spirituale esse tibi alimentum vimque ex Christi carne vivificam in nos per spiritum diffundi, Cal. ibid.

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at that present with *Christ*, and *Christ with me*. And thus believing and meditating how Christ his Body was crucified, and his precious Blood shed for the remission of his sins, and the reconciliation of his Soul unto God, his Soul is hereby *more effectually fed in the assurance of eternal life*, than *Bread* and *wine* can nourish his body to his *temporal life*. There must be therefore of necessity in the *Sacrament*, both the outward signs to be *visibly seen with the eyes of the body*; *and the Body and Blood of Christ, to be spiritually discerned with the eyes of Faith*.

But the form, how the Holy Ghost makes the Body of Christ, being absent from us in place, to be present with us by our Union, Saint *Paul* terms *a great Mystery*, such as our Understanding cannot *worthily* comprehend. The Sacramental Bread and Wine, therefore are not *bare signifying signs*, but such as wherewith Christ doth indeed *exhibite* and give to *every worthy Receiver*, [1] not only his divine vertue and *efficacy*, but also his very *Body* and *Blood*, as verily as he gave to his Disciples, the *Holy Ghost*, by the sign of his *sacred breath*: or health to the diseased, by the *Word of his Mouth, or touch of his Hand or Garment*: And the apprehension by *Faith* is more forcible than the exquisitest comprehension by sense or reason. To conclude this Point, this holy Sacrament is that blessed *Bread*, which being eaten, opened the eyes of the [2] *Emanites*, that they knew

[1] Eph. 5 23. Ego tunc nos demum participare Christi bonis agnosco, postquam Christum ipsum obtinemus. Obtinetur non tantum, quia pro nobis factum fuisse victimam credimus: sed dum in nobis habitat, dum ejus sumus membra, ex carne ejus, dum in una denique & vitam & substantiam (ut ita loquar) cum ipso coalescimus. Calvin. ib.

[2] Luke 24. 30, 31.

Christ. This is that *Lordly Cup*, by wich [1] *we are all made to drink into one Spirit.* This is that *Rock flowing with Honey*, that reviveth the fainting ſpirits of every true *Jonathan*, that taſts it with the *Mouth of Faith.* This is the *Barley-loaf*, which *tumbling from above*, ſtrikes down the Tents of the *Midianites* of infernal darkneſs. *Elias*'s Angelical *Cake* and *Water* preſerved him forty days in *Horeb*; and *Manna* (*Angels food*) *fed the Iſraelites forty days in the wilderneſs*; but this is that true Bread of life, and Heavenly Manna, which if we ſhall duly eat, will nouriſh our Souls for ever unto life eternal. How ſhould then our Souls make unto *Chriſt* that requeſt from ſpiritual deſire, which the *Capernaites* did from a carnal motion? *Lord, evermore give us this Bread.*

[1] 1 Cor. 12. 13.
[2] 1 Sam. 14. 27. Judges 7. 13. 1 Kings 18. 37. Pſalm 78. 24, 25. Num. 16. 35. John 6. 32. 48. 35. 50. John 6. 51, 68.
[1] John 6. 34.

The fifth End of the Lord's Supper.

5. To be *an aſſured pledg unto us for our Reſurrection.* The reſurrection of a Chriſtian is twofold. Firſt, The [3] ſpiritual Reſurrection of our Souls in this life, from the death of ſin, called the *firſt Reſurrection*; becauſe that by the *Trumpet voyce of Chriſt*, in the preaching of the Goſpel, we are raiſed from the death of ſin to the life of Grace. *Bleſſed* [4] *and holy is he* (ſaith Saint *John*) *who hath part in the firſt Reſurrection; for on ſuch the ſecond Death hath no power*; The *Lord's* [5] *Supper* is both a means and a pledg unto us of this ſpiritual and firſt Reſurrection,

[3] John 5. 25. Rom. 6. 4, 5, 12.
[4] Apoc. 20. 9.
[5] Hinc apud priſcos Sacramentum baptiſmi appellabant Salus, Sacramentum verò Domini corporis Vita. Aug. lib. 1. de peccatorum meritis. Cap. 12.

[1] He

[1] *He that eateth me, even he shall live by me.* And then are we fit Guests to sit at the Table with Christ, when like *Lazarus* we are raised from the death of sin to newness of life. [1] John 6. 57. John 17. 2.

The truth of this first Resurrection will appear by the motion wherewith they are internally moved: for if, when thou art moved to the Duties of Religion, and Practice of Piety, thy heart answereth with *Samuel, Here I am, speak Lord, for thy servant heareth*; and with *David, O my God, my heart is ready*; and with *Paul, Lord, what wilt thou have me to do?* Then surely thou art raised from the death of sin, and hast thy part in the *first Resurrection*; but if thou remainest ignorant of the true ground of Religion, and findest in thy self a kind of secret loathing of the exercises thereof, and must be drawn as it were against thy will to do the works of *Piety*, &c. then surely thou hast *but a name that thou livest, but thou art dead*, as Christ told the Angel of the Church of *Sardis*, and thy Soul is but as Salt to keep thy body from stinking. 1 Sam. 3. 10. Psal. 108. 1. Acts 9. 9. Apoc. 3. 1.

Secondly, The corporal resurrection of our bodies at the last day, which is called the *second Resurrection*, which freeth us from the first Death. *He that eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last Day.* For this Sacrament signifieth, and sealeth unto us that *Christ died*, and *rose again* for us, and that his [1] flesh *quickneth* and *nou* John 6. 54.

[1] Hinc panis & vinum à veteribus nominantur symbola resurrectionis. Con. Nicen. John 6. 5. Caro Christi non in seſe sed in verbo ipsi hypostatice unito vivifica est. Cyr. in John 10. 13. Et quia est propria caro verbi cuncta vivificantis. Synod. Eph. ad Reginas. Vivificat, 1. Ratione meritu obedientiæ, quia Christi caro pro credentibus oblata fuit in sacrificiū. II. Ratione

risheth us unto eternal life, and that therefore our bodies shall surely be raised to eternal life at the last Day. For seeing our *Head* is risen, all the members of the body shall likewise surely rise again. For how can those bodies which (being the *weapons of Righteousness*, Rom. 16. 13. *Temples of the holy Ghost*, 1 Cor. 6. 16. and *Members of Christ*) have been [2] fed and nourished with the Body and Blood of the *Lord of Life*, but be raised up again at the last day? and this is the cause that the bodies of the Saints, being dead, are so reverently buried and laid to sleep in the Lord; and their burial-places are termed the [3] *Beds* and *Dormitories* of the *Saints*. The Reprobates shall arise at the last Day, but by the Almighty power of Christ, as he is Judg, bringing them as Malefactors out of the Gaol, to receive their sentence and deserved Execution; but the Elect shall arise by vertue of *Christs Resurrection*, and of the Communion which they have with him, as with their *Head*: and his Resurrection is the [4] *cause* and *assurance of ours*. The [5] *Resurrection* of Christ is the Christians peculiar Faith;

copulationis nostræ cum Christo, qui non possumus ad Deum vitæ fontem pertingere nisi carne illa Christi mediante, & quatenus carni illi quasi membri sumus insiti. Caro non prodest, John 6. 6. [2] Carnalis opinio non conveniens cum Mysterio manducationis carnis Christi. [3] Quomodo negant carnem capacem esse resurrectionis quæ sanguine & corpore Christi nutritur? Iren. l. 4. c. 34. Isa. 26. 9, 20. [4] Christi resurrectio in qua nostra inmititur, communia resurrectionis fide-jussor est. Theod. [5] Mortuum esse Christum etiam pagani credunt, resurrexisse verò propria Fides est Christianorum. Aug. l. 10. cont. Faust. 3. 19. Tota fiducia Christianorum est resurrectio mortuorum. Ter. l. 5. de resur. carn.

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the *Reſurrection* of the dead is the Child of God's chiefeſt confidence. Therefore Chriſtians in the Primitive Church were wont to ſalute one another in the Morning with theſe Phraſes, [1] *The Lord is riſen*, and the other would anſwer, *True, the Lord is riſen indeed.*

[1] Κύριος ἀνέστη, ἀληθῶς ἀνέστη.

The ſixth end of the Lord's Supper.

6. *To ſeal unto us the aſſurance of everlaſting life.* Oh, what more wiſhed, or beloved than life? or what do all Men naturally more either fear or abhor, than Death, yet is this firſt Death nothing, if it be compared to the ſecond Death: neither is this life any thing worth in compariſon of the life to come. If therefore thou deſireſt to be aſſured of Eternal Life, prepare thy ſelf to be a worthy receiver of this bleſſed *Sacrament.* For our Saviour aſſureth us, *That if any Man eat of this Bread, he ſhall live for ever: and the Bread that I will give is my fleſh, which I will give for the life of the world.* He therefore who duly eateth of this holy Sacrament, may truly ſay not only, *Credo vitam æternam*, I believe life everlaſting, but alſo *Edam vitam æternam*, I eat life everlaſting. And indeed this is the true *tree of Life*, which God hath planted in the midſt of the *Paradiſe of the Church*; and whereof he hath promiſed to give *every one that cometh to eat.* And this Tree of Life by infinite degrees, excelleth the *tree of Life* that grew in the *Paradiſe of Eden:*

Omnium terribilium terribiliſſimum mors. Ariſt.

John 6. 51.

Apoc. 3. 7.

Eden; for that had his root in the *Earth*, this from *Heaven*; that gave but life to the *Body*, this to the *Soul*; that did but preserve the life of the *Living*, this reſtoreth life to the *Dead*. The *leaves of this Tree* healeth the Nations of Believers, and yet yields *every month a new manner of fruit*, which nouriſheth them to life everlaſting. Oh, bleſſed are they who often eat of this Sacrament! at leaſt *once every month*, taſte anew of this renewing fruit, which Chriſt hath prepared for us at his Table, to heal our infirmities, and to confirm our belief of life everlaſting.

Apoc. 22.

Of the ſeventh End of the Lord's Supper.

7. To bind all Chriſtians, as it were by an Oath of Fidelity, to ſerve the only true God; and to admit no other propitiatory *ſacrifice of ſins*, but that one *real Sacrifice* which by his Death Chriſt *once offered*, and by which he finiſhed the ſacrifice of the Law, and effected eternal Redemption, and Righteouſneſs for all Believers: And ſo to remain for ever a publick *mark of profeſſion* to diſtinguiſh Chriſtians from all Sects and falſe Religions. And ſeeing that in the *Maſs* there's a ſtrange Chriſt adored, not he that was born of the *Virgin Mary*, but one that is made of a *wafer-cake*; and that the offering up of this *Breaden-god* is thruſt upon the *Church* as a *propitiatory ſacrifice for the quick and the dead*: all true Chriſtians upon the danger of *wilful perjury* before the

Milites Sacramento erant jurati & obſtricti ad præſtandam ſolitam imperatori fidelitatem & obedientiam.

the *Lord Chief Justice* of Heaven and Earth, are to detest the Mass, as the Idol of indignation, which is most derogatory to the All-sufficient World-saving merits of Christ's Death and Passion. For by receiving the Sacrament of the *Lord's Supper* we all swear, that all *real Sacrifices* are ended by our Lord's death; and that his Body and Blood once crucified and shed, is the perpetual food and nourishment of our Souls.

2. How to consider thine own unworthiness.

A Man shall best perceive his own *unworthiness*, by examining his life according to the *ten Commandments* of Almighty God. Search therefore what Duties thou hast omitted, and what Vices thou hast committed contrary to every one of the Commandments: remembring that without Repentance and *God's mercy* in Christ, the *Curse of God* (containing all the miseries of this life, and everlasting torments in Hell fire, when this is ended) is due to the breach of the least of God's Commandments. And having taken a due survey both of thy sins, and miseries, retire to some secret place, and there putting thy self in the sight of the *Judg*, as a *guilty Malefactor* standing at the Bar to receive his Sentence, bowing thy knees to the Earth, smiting thy breast with thy Fist, and bedewing thy cheeks with thy Tears, confess thy sins, and humbly

Deut. 27. 26. Gal. 3. 10.

humbly ask him mercy and forgiveneſs in theſe or the like words.

An humble confeſſion of ſins, to be made unto God before the receiving of the holy Communion.

Luke 15. 21. The firſt Commandment. Deut. 6. 5. Matth. 12. 37, 38. Lev. 19. 24. Pſalm 20. 5, 6. Rev. 18. 1. The ſecond Commandment. Deut. 12. 33. Matth. 19. 9. Gal. 2. 1. The third Commandment. Phil 1. 10. Eccl. 1. 17. 1 Kings 19. 10. Jer. 5. 20.

O God and Heavenly Father, when I conſider the goodneſs which thou haſt ever ſhewed unto me, and the wickedneſs which I have committed *againſt Heaven and againſt thee*; I am aſhamed of my ſelf, and confuſion ſeems to cover my face as a Veil; for, which of thy *Commandments* have I not tranſgreſſed? O Lord, I ſtand here guilty of the breach of all thy holy Laws. For the love of my heart hath not ſo intirely cleaved unto thy Majeſty, as to *vain and earthly* things. I have not feared thy Judgments, to deter me from my ſins, nor truſted to thy *Promiſes*, to keep me from doubting of my *temporal*, or from the deſpairing of mine *eternal* ſtate. I have made the Rule of thy Divine Worſhip to be what my *mind thought fit*, not what *thy Word preſcribed*; finding my heart more prone to remember my bleſſed *Saviour* in a *painted Picture* of Man's device, rather than to behold him *crucified* in his *Word* and *Sacraments*, after his own Ordinance. Where I ſhould never uſe thy *Name*, (whereat al *knees do bow*) but with *religious Reverence*, nor any part of thy Worſhip without due *preparation* and *zeal*, I have blaſphemouſly abuſed thy holy Name

Name to rash and customary Oaths; yea, I have used Oaths by thy sacred Name, as false covers to my filthy sins. And I have been present at thy Service oft-times more for Ceremony than *Conscience*, and to *please Men* more than to please thee, my gracious God.

Here confess thy rash and false swearing.

Where I should sanctifie the *Sabbath Day*, by being present at the publick *Exercises* of the Church, and by *meditating* privately on the *Words* and *Works of God*, and by visiting the *sick*, and relieving of my *poor Brethren*; alas, I have thought those holy Exercises a *burthen*; because they hinder my vain *sports*; yea, I have spent many of thy *Sabbaths* in my own *prophane pleasures*, without being present in any part of thy Divine Worship.

The fourth Commandment, Acts 20. 7. 1 Cor. 16 2. Here confess thy travelling on the Sabbath, and thy leaving the holy exercise to go sporting or feasting.

When I should have given all due reverence to my *Natural*, *Ecclesiastical*, and *Politick Parents*, I have not shewed that measure of duty and affection to my Parents, which their care and kindness have deserved. I have not had thy *Ministers* in such singular love for their works sake as I ought; but I have *taunted* at their *zeal, and hated them, because they reproved me justly*. And I have carried my self contemptuously against thy *Magistrates* and *Ministers*, though I knew that it is thine *Ordinance*, that I should be obedient unto them.

The fifth Commandment. 1 Thes. 5. 12. Gal. 4. 11. Here confess thy disobedience to thy Parents, Ministers, Magistrates, Masters, or Tutors.

Where I should be [1] *slow to wrath*, and [2] *ready to forgive offences*, and not suffer the *Sun to go down upon my wrath, but to do*

The sixth Commandment. [1] Prov. 10. [2] Eph. 4. 12. Matth. 5. 9.

Here confess thy hastiness and fury, and if thou hast been any way the cause of any Mans Death unjustly or cruelly. The seventh Commandment. 1 Thes. 1. 3, &c. Rom. 6. 13. Here confess unto God thy secret pollutions, fornications, or adultery, if Satan hath so far prevailed over thee. The eighth Commandment. Eph. 4. 23. Luke 56. 4, 3. Lev. 23. 35. Here confess if thou hast secretly stolen, or openly robbed any thing, or hast detained from any fatherless Child that which is his by right.

good or evil, loving my very Enemy for thy sake: I, alas for *one sorry word* have burst out in open rage; and harbouring thoughts of mischief in my heart, I have preferred to feed on mine own malice, rather than to eat of thy holy *Supper*.

Where I should keep my mind from all filthy lusts, and my body from all uncleanness: O Lord, I have defiled both and made my heart a *Cage* of all impure thoughts, and my mind a very *stye* of the unclean Spirit. Yea, the *remedy* which thou (O Lord) hast ordained for incontinency could not contain me within the bounds of Chastity; for doting on *Beauty* whose ground is but *Dust*, Satan hath bewitched my flesh to lust after *strange* flesh.

Where I should have lived in *uprightness*, giving every Man his due, being contented with mine own Estate, and living conscionably in my lawful Calling, should be ready (according to my ability) to send and give unto the poor: O Lord, I have by *oppression*, *extortion*, *bribes*, *cavillation*, and other indirect dealings, under pretence of my *Calling* and *Office*, robbed and purloyned from my fellow-Christians; yea, I have received, and suffered Christ, where I was trusted many a time, in his *poor members* to stand hungry, cold, and naked at my door; and hungry, cold, and naked, to go away succourless,

as

miche came; and when the leanneſs of his Cheeks pleaded pity, the hardneſs of my heart would ſhew no compaſſion.

When I ſhould have made conſcience to *ſpeak the truth in ſimplicity* without any falſhood, *prudently* judging aright, and *charitably* conſtruing all things in the beſt part, and ſhould have defended the good name and credit of my Neighbour; alas (vile wreth that I am!) I have belied and ſlandered my fellow-brother; and as ſoon as I heard an ill report, I made my Tongue the Inſtrument of the Devil, to blazon that abroad unto others, before I knew the truth of it my ſelf; I was ſo far from ſpeaking a good word in defence of his good Name, that it tickled my heart in ſecret to hear one that I envied to be taken with ſuch a blemiſh; though I knew that otherwiſe the Graces of God ſhined in him in abundant meaſure. I made *jeſts of officious*, and *advantage* of *pernicious* lyes, herein ſhewing my ſelf a right *Cretian*, rather than an upright *Chriſtian*.

The ninth Commandment. Zach. 8. 19. Mat. 10. 16. 1 Cor. 11. 7. Mat. 1. 18. 19. Pſal. 50. 20. Pſalm 50. 3. Here confeſs if thou haſt belied or ſlandered thy Neighbour, or not ſpoken the truth to clear his innocency when thou waſt called thereunto. Tit. 1. 12.

And laſtly, (O Lord) where I ſhould have reſted fully contented with that *portion* which thy Majeſty thought meeteſt to beſtow upon me in this Pilgrimage, and rejoyced in others good as in mine *own*: alas, my life hath been nothing elſe but a greedy luſting after this Neighbours *Houſe*, and that Neighbours *Land*: yea, ſecretly wiſhing ſuch a Man dead, that I might have his *Living* or *Office*, coveting rather

The tenth Commandment. Heb. 13. 5. 1 Tim. 6. 6. Phil. 4. 11, 12.

rather those things which thou hast bestowed on another, than been thankful for that which thou hast given unto my self. Thus, I, O Lord, who am a *carnal sinner*, and *sold under sin*, have transgressed all thy holy and spiritual Commandments from the *first* to the *last*, from the *greatest* to the *least*; and here I stand guilty before thy Judgment-seat, of all the breaches of thy Laws, and therefore liable to thy *Curse*, and to all the miseries that Justice can pour forth upon so *cursed* a Creature. And whither shall I go for deliverance from this misery? *Angels* blush at my Rebellion, and will not help me: *Men* are guilty of the like *transgression*, and cannot help themselves: shall I then despair with *Cain*, or make away my self with *Judas*? No, Lord, for that were but to end the miseries of this life, and to begin the endless Torments of Hell: I will rather appeal to the *Throne of Grace*, where mercy *reigns*, to pardon *abounding* sins, and out of the depth of my *miseries*, I will cry with *David* for the *depth* of thy *mercies*. *Though thou shouldst kill me with afflictions, yet will I* (*like* Job) *put my trust in thee.* Though thou shouldst drown me in the Sea of thy displeasure with *Jonas*, yet will I catch such hold on thy mercy that I will be taken up dead clasping her with both my hands. And though thou shouldst cast me into the *bowels of Hell*, as *Jonas* into the belly of the *whale*: yet from thence would I

Heb. 4.
Psal. 130. 1.
Job 13. 12.

Jonah 2. 2.

cry

cry unto thee; *O God the Father of Heaven, O Jesus Christ the Redeemer of the world, O Holy Ghost my Sanctifier, three Persons and one Eternal God, have mercy upon me a miserable sinner.* And seeing the *goodness* of thine own Nature first moved thee to send thine *only begotten Son* to die for my sins, that by his Death I might be reconciled to thy Majesty; O reject not now my penitent Soul, who being *displeased* with her self for sin, desireth to return to serve, and please thee in newness of life; and reach from Heaven thy helping hand to save me thy poor servant, who am (like *Peter*) ready to *sink* in the Sea of my sins and misery. Wash away the multitude of my sins, with the *merits of that Blood*, which I believe that thou hast so abundantly shed for penitent Sinners.

And now that I am to receive this day the *blessed Sacrament* of thy precious *Body* and *Blood*; O Lord, I beseech thee, let thy holy Spirit, by the Sacrament, seal unto my Soul, that by the merits of thy Death and Passion, all my sins are so freely and fully remitted and forgiven, that the Curse and Judgments which my sins have deserved, may never have power either to *confound* me in this life: or to condemn me in the World which is to come. For my stedfast Faith is, that *thou hast died for my sins, and risen again for my justification.* This I believe, *O Lord, help mine unbelief.* Work in me like- Rom. 4. ult.

likewise I beseech thee, an *unfeigned* Repentance, that I may heartily *bewail* my former sins, and *loath* them, and serve thee henceforth in *newness of life*, and greater measure of *holy Devotion*; and let my soul never forget the infinite love of so sweet a *Saviour*, that hath laid down his life to redeem so vile a *Sinner*. And grant, Lord, that having received these Seals and Pledges of my *Communion* with thee, thou mayst henceforth so dwell by thy *Spirit* in me, and I so live by *Faith* in thee, that I may carefully walk all the days of my life in *godliness* and *piety* towards thee; and in Christian *love* and *Charity* towards all my Neighbours: that living in thy *fear*, I may die in thy *favour*, and after *Death* be made partaker of *eternal Life*, through Jesus Christ, my Lord and only Saviour. *Amen.*

3. *Of the means whereby thou mayst become a worthy Receiver.*

THese *means* are *Duties* of two sorts: the former respecting God; the latter our *Neighbour*. Those which respect God, are three; First, *sound knowledg*; Secondly, *true Faith*; Thirdly, *unfeigned Repentance*. That which respecteth our *Neighbour*, is but one, *sincere Charity*.

Heb. 6. 1, 2.
John 17. 4.
1 Tim. 2. 4.
2 Cor. 12. 5.

1. *Of Sound Knowledg, requisite in a worthy Communicant.*

Sound Knowledg, is a *sanctified understanding of the first Principles of Religion*. As first *of the Trinity of Persons in the unity of the*

the Godhead. Secondly, *Of the Creation of Man, and his fall.* Thirdly, *Of the Nature and Office of Christ; and redemption by Faith in his Death, especially of the Doctrine of the Sacrament sealing the same unto us.* For as a House cannot be built unless the *foundation* be first laid, so no more can *Religion* stand unless it be first grounded upon the certain *knowledg* of God's Word. Secondly, If we know not God's Will, we can neither *believe* nor do the same. For as Worldly businesses cannot be done but by them who have skill therein: so without knowledg must Men be much more ignorant in *Divine* and *spiritual* matters. And yet in *temporal things* a Man may do much by the *light of Nature*: but in *religious Mysteries*, the more Men rely upon *natural Reason*, the further we are from comprehending *spiritual Truth*. Which discovers the *fearful* Estate of those who receive without *knowledg*, and the *more fearful* estate of those *Pastors* who *minister* unto them without *Catechising*. 1 Cor. 2. 4. Rom. 8. 7.

2. *Of sincere Faith, required to make a worthy Communicant.*

Sincere Faith is not a bare knowledg of the Scriptures, and first grounds of Religion (for that *Devils* and *Reprobates* have in an excellent measure, and do believe it and *tremble*) but *a true perswasion, as of all those things whatsoever the Lord hath revealed in his word: so also a particular* James 2. 19. Heb. 4. 2.

lar application unto a Man's Soul, of all the promises of Mercy which God hath made in Christ to all believing Sinners. And consequently, that Christ and all his merits do belong unto him, as well as to any other. For first, if we have not the *righteousness of Faith*; the Sacrament *seals nothing* unto us, and *every Man in the Lord's Supper receiveth so much as he believeth.* Secondly, because that without Faith we communicating on *Earth* cannot apprehend Christ in *Heaven.* For as he *dwelleth in us by Faith*, so by Faith we must likewise *eat him.* Thirdly, because that without *Faith* we cannot be perswaded in our Consciences, that our receiving is *acceptable unto God.*

Rom. 4. 11.
Eph. 3. 17.
Heb. 11. 6.
Rom. 13. 23.

3. *Of unfeigned Repentance, requisite for a true Communicant.*

True Repentance is a holy change of the mind, when upon the feeling sight of God's mercy, and of Man's own misery, he turneth from all his known and secret sins, to serve God in holiness and righteousness all the rest of his days. For as he that is glutted with *Meat* is not apt to eat *Bread*; so he that is stuffed with sins, is not fit to receive *Christ*: And a *Conscience* defiled with wilful filthiness, makes the use of all *holy things unholy* unto us. Our sacrificed spotless Passeover cannot be eaten with the sowr leaven of malice and wickedness, saith *Paul*, 1 *Cor.* 5. 8. Neither can the old Bottles of our corrupt and impure Consciences retain the new Wine

Isa. 5. 7.
Ezek. 13. 11.
Acts 26. & 3. 19, 24.
Luke 1. 74, 75.
Heb. 2. 3, 14.
Tit. 1. 15.

of

of Christ's precious Blood, as our Saviour saith, *Mark* 2.22. We must therefore truly repent, if we will be worthy partakers.

4. *The Duty to be performed in respect of our Neighbour, is Charity.*

Charity is a hearty forgiving of others, who have offended us, and after reconciliation, in outward unfeigned testifying of the inward actions of our hearts by gestures, words, and deeds, as oft as we meet, and occasion is offered. For first, without love to our Neighbour, *no Sacrifice is acceptable* unto God. Secondly, Because one chief end wherefore the *Lord's Supper* was ordained, is to confirm *Christians* love one towards another. Thirdly, No Man can assure himself that his *own sins* are forgiven of God, if his heart cannot yield to forgive the *faults* of Men that have offended him. Thus far of the *first sort* of Duties which we are to perform before we come to the Lord's Table, called *Preparation.*

Mat. 5. 23, 24. John 13.14, 34, 35. Matth 6.12, 14, 15. & 18. 35.

2. *Of the second sort of Duties which a worthy Communicant is to perform at the receiving of the Lord's Supper, called Meditation.*

THE Exercise of *spiritual Meditation* consists in divers Points.

First, When the *Sermon* is ended, and the *Banquet* of the *Lord's Supper* begins to be celebrated, meditate with thy self how thou art invited by *Christ* to be a Guest at his *holy Table*, and how lovingly he

Matth. 22. 1 Pet. 1. Isa. 55.1,2.

he inviteth thee; *Ho, every one that thirſteth, come ye to the waters of life*, &c. *Come buy Wine and Milk, without Money, and without Price; eat ye that which is good, let your ſoul delight it ſelf in fatneſs. Take ye, eat ye, This is my Body which is broken for you, Drink ye all of this; for this is my Blood which was ſhed for the remiſſion of your ſins.* What greater honour can be vouchſafed, than to be admitted to ſit at the Lord's own Table? What *better fare* can be afforded, than to feed on the Lord's own Body and Blood? If *David* thought it to be the *greateſt favour* that he could ſhew unto good *Barzillai*, for all the kindneſs that he ſhewed unto him in his troubles, to *offer him, than he ſhould feed with him at his own Table in Jeruſalem*; how much *greater favour* ought we to account it, when *Chriſt doth* indeed *feed us in the Church at his own Table, and that with his own moſt holy Body and Blood?*

Mat 26.26, 27, 28.

2 Sam. 19. 23.

Gen. 22.5.

Secondly, As *Abraham*, when he went *unto the Mount*, to ſacrifice *Iſaac* his Son, left his Servants *beneath* in the Valley; ſo when thou comeſt to the *ſpiritual Sacrifice* of the *Lord's Supper*, lay aſide all *earthly thoughts* and *cogitations*, that thou mayſt wholly contemplate of *Chriſt*, and offer up thy Soul unto him, who ſacrificed both his Soul and Body for thee.

Thirdly, Meditate with thy ſelf how *precious* and *venerable* is the Body and Blood of the *Son of God*, who is the Ruler of

of Heaven and Earth: the Lord, at whose beck the Angels tremble, and by whom both the *quick* and *dead* shall be judged at the last Day, and thou among the rest; and how that it is he, who having been crucified for thy sins, offereth now to be received by Faith into thy Soul. On the other side, consider how sinful a *Creature* thou art; how altogether *unworthy* of so holy a *Guest*; how ill *deserving* to taste of such *sacred food*, having been *conceived* in *filthiness*; and wallowing ever since in the mire of *Iniquity*; bearing the name of a *Christian*, but doing the *works* of the *Devil*; adoring Christ with an [1] *Ave Rex* in thy mouth, but *spitting Oaths* in his face, and crucifying him anew with thy *graceless actions*.

[1] Hail King.

Fourthly, Ponder then with what face dost thou offer to touch so holy a *Body* with such defiled hands? or to *drink such precious Blood* with so lewd and lying a mouth? or to lodg so blessed a Guest in so *unclean* a stable? for if the *Bethshemites* were slain but for looking irreverently into the *Ark of the Old Testament*, what Judgment mayst thou justly expect, who with such impure eyes and heart, art come to see and receive the *Ark* of the *New Testament*, in which *dwelleth all the fulness of the Godhead bodily*.

Col. 2. 9.

If *Uzza* for but *touching* (though not without *zeal*) *the Ark of the Covenant*, was *stricken* with *sudden Death*; what

2 Sam. 6. 7.

stroke

ſtroke of Divine Judgment mayſt thou not fear, that ſo *rudely*, with unclean hands, doſt preſume to handle the *Ark* of the *Eternal Teſtament, wherein are hid all the treaſures of wiſdom and knowledg?*

If *John Baptiſt* (the holieſt Man that was born of a Woman) thought himſelf
Matth. 3. 11. *unworthy* to bear his ſhooes; O Lord, how unworthy is ſuch a *prophane wretch*, as thou art, to eat his *holy Fleſh*, and to drink his *precious Blood?*

If the bleſſed Apoſtle Saint *Peter*, ſeeing but a glimpſe of Chriſt's Almighty *Power*, thought himſelf *unworthy* to *ſtand* in the ſame *Boat* with him; how *unworthy* art thou to *ſit* with Chriſt at the ſame *Table*, where thou mayſt behold the *infiniteneſs* of his *Grace* and *Mercy* diſplayed?

If the *Centurion* thought that the *roof of his Houſe* was unworthy to harbour ſo Divine a Gueſt; what room can there be fit under thy *ribs*, for *Chriſt's holineſs* to dwell in?

Matth. 8. 8. If the *Blood-Iſſued* ſick Woman feared to touch the *hem of his Garment*, how ſhouldſt thou *tremble* to eat his *fleſh*, and to drink his *all-healing blood?*

Yet if thou comeſt *humbly*, in *Faith*, *Repentance*, and *Chaſtity*, abhorring thy ſins paſt, and purpoſing unfeignedly to amend thy life henceforth, let not thy former ſins paſt affright thee; for they ſhall never be laid to thy charge; and this Sacrament ſhall ſeal unto thy Soul that

hat all thy ſins and the *Judgments* due nto them, are *fully pardoned*, and clean waſhed away by the *blood of Chriſt*. For his Sacrament was not ordained for them who are *perfect*, but to help *penitent Sinners* unto *perfection*. Chriſt came *not to all the righteous, but ſinners to repentance*. And he ſaith, that *the whole need not a Phyſician, but thoſe that are ſick*. *Thoſe* ath Chriſt *called*; and when they *came*, *hem* hath he ever *helped*. Witneſs the whole Goſpel, which teſtifieth that not ne Sinner who came to Chriſt for *mercy*, vent ever away without his errand. *Bath* hou likewiſe thy ſick ſoul in this *Fountain f Chriſt's Blood*, and doubtleſs according o his Promiſe, *Zach.* 13. 1. thou ſhalt be ealed of all thy *ſins* and *uncleanneſs*. Not *Sinners* therefore, but they who are *unwilling* to repent of their ſins, are debarred his Sacrament.

Matth. 9. 12, 13. Matth. 11. 28.

Fifthly, Meditate, that Chriſt left this Sacrament unto us as the *chief* token nd *pledg* of his *love*, not when we would ave made him King, *John* 6. 16. (which might have ſeemed a requital of kindneſs) but when *Judas* and the High Prieſts were conſpiring his *Death* (therefore wholly of his meer favour.) When *Nathan* would ſhew *David* how intirely he *poor Man loved his ſheep* that was killed by the *rich Man*, *He gave her* (ſaith he) to *eat of his own morſels, and of his own Cup to drink*, 2 Sam. 12. 3. and muſt not then he *love* of Chriſt to his Church be unſpeak-

ſpeakable, when he giveth her his own fleſh to eat, and his *own blood to drink* for her ſpiritual and eternal nouriſhment. If then there be any love in thine heart, take the *Cup of Salvation* into thy hand, and pledg this love with love again, *Pſal.* 116. 11.

Sixthly, When the Miniſter beginneth the holy Conſecration of the Sacrament, then lay aſide all praying, reading, and all other cogitations whatſoever, and ſettle thy meditations onely upon thoſe holy Actions and Rites, which according to *Chriſt's Inſtitution*, are uſed in and about the holy Sacrament; For it hath pleaſed God (conſidering our weakneſs) to appoint thoſe Rites as means the better to lift up our minds to the ſerious contemplation of his *Heavenly Graces*.

When therefore thou ſeeſt the Miniſter *putting apart Bread* and *Wine* on the *Lord's Table*, and conſecrating them by *Prayer*, and the rehearſal of *Chriſt's Inſtitution*, be a holy *Sacrament* of the bleſſed *Body* and *Blood* of *Chriſt*, then meditate how God the Father, of his meer love to mankind, *ſet apart*, and ſealed his onely *begotten Son*, *to be the All-ſufficient means and only Mediator*, *to redeem us from ſin, and to reconcile us to his grace, and to bring us to his Glory*.

When thou ſeeſt the Miniſter break the Bread, being bleſſed, thou muſt meditate, that *Jeſus Chriſt* the Eternal Son of

God was put to death, and his blessed *Soul* and *Body* (with the sense of God's anger) *broken asunder for thy sins*; as verily thou now seest the holy Sacrament to be broken before thine eyes, and withal call to mind the *hainousness* of thy *sins*, and the greatness of God's hatred against the same, seeing *God's justice* could not be satisfied but by such a *Sacrifice*.

When the Minister hath blessed and broken the Sacrament, and is addressing himself to distribute it, then meditate, *that the King* (who is the Master of the Feast) *stands at the Table to set his Guests*; and looketh upon thee, whether thou hast on thee thy *wedding-garment*. Think also, that all the holy [1] *Angels* that *attend* upon the *Elect* in the *Church*, and [2] do *desire to behold the celebration of the holy Mysteries*, do observe thy reverence and behaviour. Let thy Soul therefore, while the Minister bringeth the Sacrament unto thee, offer this or the like short Soliloquy unto Christ.

Mat. 22. 11. The Wedding-garment is Righteousness & true Holiness. Apoc. 9. 8. Ephes. 4. 24.
[1] 1 Cor. 11. 10. Eph. 5. ult
[2] 1 Pet. 1. 1, 2.

A sweet Soliloquy to be said betwixt the Consecration and receiving of the Sacrament.

IS it true indeed that God will dwell on the earth? Behold, the Heaven and the Heaven of Heavens is not able to contain thee; how much more unable is the Soul of such a sinful Caitiff as I am to receive thee?

1 Kings 8. 27.

But seeing it is thy blessed pleasure to come thus to [3] *Sup* with me, and to [4] *dwell*

[3] Apoc. 3. 20.

[1] dwell in me, I cannot for joy but burst out and say; *What is Man that thou art mindful of him, and the Son of Man, that thou regardest him?* What favour soever thou vouchsafest me in the *abundance* of thy *Grace*, I will freely confess what I am in a word, a *carnal* Creature, whose very Soul is [2] *sold unto sin*, a *wretched Man*, compassed about with [3] *a body of Death*: Yet, Lord, seeing thou [4] *calledst*, here I come; and seeing thou callest *Sinners*, I have thrust my self in among the *rest*; and seeing thou callest all with their *heaviest loads*, I see no reason why I should stay behind. O Lord, I am *sick*, and whither should I go, but unto thee the *Physician* of my Soul? Thou hast cured many, but never didst thou meet with a more miserable Patient; for I am more *leprous* than *Gehazi*, more *unclean* than *Magdalen*, more blind in Soul than *Bartimeus* was in Body; for I have lived all this while, and never seen the *true light* of thy Word: my *Soul* runs with a greater *flux* of *sin*, than was the *Hemoroise issue of blood*; *Mephibosheth* was not more *lame* to *go*, than my Soul to *walk* after thee in love; *Jeroboams's* Arm was not more withered to strike the *Prophet*, than my *Hand* is *maimed* to relieve the poor. Cure me, O Lord, and thou shalt do as great a work as in curing *them all*. And though I have *all* their *Sins* and *Sores*; Yet, Lord.

[1] John 14. 23.

[2] Rom. 7. 14.
[3] Verse 24.
[4] Mat. 9. 13. Mat. 11. 18.

Lord, ſo abundant in thy *Grace*, ſo great in thy *skill*, that *if thou wilt* thou canſt with a *Word* forgive the *one*, and heal the *other*; and why ſhould I doubt of thy *good will*, when to ſave me, will coſt thee now but one *loving ſmile*; who didſt ſhew thy ſelf ſo willing to Redeem me, though it ſhould coſt thee *all thy Heart-blood*; and now offereſt ſo graciouſly unto me the *aſſured Pledg* of my Redemption by thy *Blood*: *Who am I, O Lord God?* and what is my merit, that thou haſt bought me with ſo *dear a price?* it is mercy thy *mercy*; *and I, O Lord, am not worthy the leaſt of all thy mercies:* much leſs to be a partaker of this holy Sacrament, the greateſt *pledg* of the greateſt *mercy*, that ever thou didſt beſtow upon thoſe *Sons of Men* whom thou loveſt. How might I in reſpect of *mine own unworthineſs*, cry out for *fear* at the ſight of thy *holy Sacrament*, as the *Philiſtines* did, when they ſaw the *Ark of God* come into the *Aſſembly*, *Wo now unto me a Sinner?* but that thy *Angel* doth comfort me, as he did the Woman; *Fear thou not, for I know that thou ſeekeſt Jeſus which was crucified.* It is thou indeed that my Soul ſeeketh after! And here thou offereſt thy ſelf unto me in thy bleſſed Sacrament. If therefore *Elizabeth* thought her ſelf too much *honoured* at thy preſence in the *womb* of thy *bleſſed Mother*, that the *Babe ſprang in her belly for joy*; how ſhould my

2 Sam. 7. 11. Gen. 32. 10.

1 Sam. 5. 7.

Matth. 28. 5.

Luke 1. 43, 44.

my Soul leap within me for joy, now that thou comeſt by thy *holy Sacraments*, to dwell in my heart for ever? Oh what an honour is this, not that the *Mother of my Lord*, but my *Lord himſelf* ſhould come thus to viſit me! Indeed Lord, I
Matth. 8. 8. confeſs with the faithful *Centurion*, that *I am not worthy that thou ſhouldſt come under my Roof*; and that if thou didſt *but ſpeak the word only*, *my Soul ſhould be ſaved*: yet ſeeing it hath pleaſed the *riches* of thy *Grace*, for the better ſtrengthening of my *weakneſs*, to ſeal thy mercy unto me by thy *viſible ſign*, as well as by thy *viſible Word*, in all thankful humility my Soul ſpeaks unto thee with
Luke 1. 38. the *bleſſed Virgin*: *Behold the handmaid*
Apoc. 3. 10. *of the Lord*, *Be it unto me according to*
Luke 18. 13. *thy word*. *Knock* thou, Lord, by thy *word* and *Sacrament* at the Door of my heart, and I will, like the *Publican*, with both my fiſts knock at my *breaſt*, as faſt as I can, that thou mayſt enter in, and if the door will not open faſt enough, *break* it open, O Lord, by thine Almighty power, and then enter in; and dwell there for ever, that I may have cauſe with
Luke 19. 9. *Zacheus* to acknowledg, That *this Day ſalvation is come into mine Houſe*. And caſt out of me whatſoever ſhall be offenſive unto thee; for I reſign the whole *poſſeſſion* of my heart unto thy ſacred Majeſty, intreating that *I may not live henceforth*, but that thou mayſt *live* in me, *ſpeak* in me, *walk* in me: and ſo govern me

me by thy *Spirit*, that nothing may be *pleasing* unto me, but that which is *acceptable* unto thee. That finishing my course in the life of Grace, I may afterwards live with thee for ever in the Kingdom of Glory. Grant this, *O Lord Jesus*, for the merits of thy Death and Blood-shedding. *Amen.*

Sacramentum requirit sacramentem.

When the Minister bringeth towards thee the *Bread* thus *blessed* and *broken*; and offering it unto thee, bids thee, *Take, Eat*, &c. then meditate that *Christ himself* cometh unto thee, and both *offereth* and *giveth* indeed unto thy Faith, his *very Body and Blood* with all the merits of his Death and *Passion* to feed thy Soul unto *eternal life*; as surely as the Minister offereth and giveth the outward signs that feed thy Body unto this *temporal life*. The *Bread of the Lord* is given by the Minister, but the *Bread which is the Lord*, is given by *Christ himself*.

When thou takest the Bread at the Minister's hand to eat it, then *rouse* up thy Soul to *apprehend Christ by Faith*, and to *apply* his merits to heal thy *miseries*; Embrace him as sweetly with thy *faith* in the *Sacrament*, as ever *Simon* hugged him with his *Arms* in his *Swadling-clouts*.

As thou eatest the Bread, imagine that thou seest *Christ hanging upon the Cross*, and by his unspeakable Torments, fully satisfying God's Justice for thy sins, and strive to be as verily partaker of the

spiritual Grace, as of the *Elemental* signs. For the *Truth* is not *absent* from the *sign*, neither doth Christ deceive when he saith, *This is my Body*; but he giveth *himself* indeed to every Soul *that spiritually* receives him by *Faith*. For as ours is the *same Supper* which Christ administred; so is the *same Christ* verily present at his own Supper, not by any *Papal* [1] *Transubstantiation*, but by *Sacramental Participation*, whereby he doth truly feed the faithful unto eternal life; not by *coming down* out of Heaven unto thee, but by *lifting* thee up from the Earth unto him. According to that old saying, *Sursum corda*, lift up your hearts: And *where the Carcase is, thither will the Eagles resort*, Mat. 24.

When thou seest the *wine* brought unto thee *apart* from the *Bread*, then remember that the *Blood of Jesus Christ* was *as verily separated* from his Body upon the Cross, *for the remission* of thy sins; and that this is the *Seal of the new Covenant*, which God hath made, to *forgive all the sins of penitent Sinners that believe in the merits of his blood-shedding*. For the Wine is not a Sacrament of *Christ's blood contained in his veins*; but as it was *shed* out

[1] Christ calls it his Body, not the sign of his Body, because this Sacrament was instituted not only to signifie, but also to communicate the spiritual graces that they represent, and by the signs to draw our minds to the graces signified. So *Euthymius* in Mat. 19. Non dixit dominus, Hæc sunt signa corporis mei, sed Hoc est corpus meum. Oportet ergo non ad naturam eorum quæ proposita sunt aspicere, sed ad ipsorum virtutem & gratiam. Non hoc corpus quod videtis manducaturi estis, & bibituri illum sanguinem quem futuri sunt, qui me crucifigunt, Sacramentum aliquod vobis commendant spiritualiter intellectum vivificabit vos. Aug. in Psalm 98. speaking in the person of Christ. The Disciples did not eat Christ corporally and substantially in the first institution: no more do we in the reiteration of the same Supper.

of

of his body upon the Cross for *the remission of the sins* of all that believe in him.

As thou drinkest the Wine, and pourest out of the *Cup* into thy *Stomach*, meditate and believe, that by the merits of that Blood, which Christ shed upon the Cross, all thy sins are as *verily forgiven*, as thou hast now drunk this Sacramental Wine, and hast it in thy stomach. And in the *instant* of drinking, settle thy meditation upon Christ, as he hanged upon the Cross, as if like *Mary* and *John*, thou didst see him *nailed*, and his *Blood running down his pierced Side*, out of that *gastly Wound*, which the *Spear* made in his *innocent Heart*, wishing thy mouth close to his *side*, that thou mightest receive that *precious Blood* before it fell to the *dusty Earth*. And yet the *actual* drinking of that *real Blood* with thy Mouth would be nothing so [1] *effectual*, as this *Sacramental drinking* of that Blood spiritually by *Faith*.

For one of the *Soldiers* might have drank that, and been still a *Reprobate*; but whosoever drinketh it *spiritually by faith* in this Sacrament, shall *surely* have the *Remission* of his sins, and life everlasting.

As thou feelest the Sacramental Wine which thou hast drunk, *warming* thy cold stomach; so endeavour to feel the *Holy Ghost* cherishing thy Soul with the joyful assurance of the forgiveness of all thy sins, by the merits

[1] If remission of sins and eternal life had been appropriated to the drinking of the real Blood, doubtless *John* and *Mary* would have made means to have drank it. But *John* ascribes the vertue of believing that it was shed.

of the blood of *Christ*. And to this end God giveth every faithful Soul, together with the *Sacramental Blood*, the *Holy Ghost to drink*. *We are all made to drink into one spirit.* And so lift up thy mind from the contemplation of Christ, as he was *crucified* upon the Cross, to consider how he now *sits in Glory at the right hand of his Father*, making intercession for thee, by presenting to his Father the unvaluable merits of his Death, which he once suffered for thee, to appease his Justice for the sins which thou dost daily commit against *Him*.

Rom. 8. 32. Heb. 7. 25. & Heb. 9. 24.

After thou hast eaten and drunk both the Bread and Wine, labour that as those *Sacramental Signs*, do turn to the nourishment of thy body, and by the digestion of heat become one with thy substance; so by the operation of Faith, and the *Holy Ghost*, thou mayst become one with *Christ*, and *Christ* with thee; and so mayst feel thy *Communion* with *Christ confirmed* and increased daily more and more; That as it is impossible to separate the Bread and Wine digested into the Blood and substance of the Body; so it may be more impossible to part *Christ* from thy *Soul*, or thy *Soul* from *Christ*.

1 Cor. 10. 17.

Unus est panis communi notione Sacramenti, non autem necessario unus numero.

Lastly, As the *Bread* of the *Sacrament*, though confected of many grains, yet makes but *one Bread:* so must thou remember that though all the faithful are *many:* yet are they all but *one mystical Body*, whereof Christ is Head. And therefore

fore thou muſt love every Chriſtian as thy ſelf and a member of thy Body.

Thus far of the Duties to be done at the receiving of the holy Sacrament; called *Meditation.*

3. *Of the Duties which we are to perform, after receiving of the holy Communion, called* Action *or* Practice.

THE Duty which we are to perform after the receiving of the *Lord's Supper*, is called *Action* or *Practici*, without which all the reſt will miniſter unto us no comfort.

The *Action* conſiſts of two ſorts of Duties: Firſt ſuch as we are to perform in the *Church*; or elſe, after that we are gone *home.*

Thoſe that we are to perform in the *Church*, are either ſeveral from our own *Souls*; or elſe, *jointly* with the *Congregation.*

The ſeveral Duties which thou muſt perform from thine *own Soul*, are theſe; Firſt, Thou muſt be careful (that foraſmuch as *Chriſt* now dwelleth in thee, therefore) to *entertain* him in a *clean heart*, and with *pure affections*; for the *moſt Holy*, will be *Holy*, with the *Holy*. For if *Joſeph* of *Arimathea*, when he had begged of *Pilate his dead Body*, to bury it, wrapped it in *ſweet Odours*, and *fine Linnen*, and laid it in a new *Tomb*; how much more ſhouldſt thou lodg *Chriſt* in a *new heart*, and perfume his Room with

Pſal. 11. 16.

Sancta non niſi ſancte & ſanctis.

with the *Odoriferous incenſe of Prayers, and all pure affections?* If God required *Moſes* to provide a *Pot of pure Gold to keep the Manna that fell in the Wilderneſs*; what a pure heart ſhouldſt thou provide to receive this *Divine Manna that is come down from Heaven?*

Luke 2 46.

And as thou cameſt *ſorrowing* like *Joſeph* and *Mary*, *to ſeek Chriſt in the Temple*: ſo now having there found him in the *midſt* of his *Word* and *Sacraments*, be careful with joy to carry him home with thee, as they did.

Luke 15.6.

And if the Man that found but his *loſt ſheep rejoyced* ſo much; how canſt thou having found the *Saviour of the World*, but rejoice much more?

Secondly, Thou muſt offer the *Sacrifice* of a *private Thanksgiving* unto God for his ineſtimable Grace and Mercy: for as this action is common unto the *whole Church*; ſo it is applyed *particularly* to *every one* of the faithful in the Church, and for this particular mercy, every Soul muſt joyfully offer up a particular Sacrifice of *Thanksgiving*. For if the *wiſe men* rejoiced ſo much when they ſaw the *Star* which conducted them unto Chriſt; and worſhipped him ſo devoutly when he lay a *Babe* in the *Manger*, and offered unto him their *Gold*, *Myrrh*, and *Frankincenſe*: how much more ſhouldſt thou rejoice now that thou haſt both ſeen and received this *Sacrament*, which guideth thy Soul unto him

him, where *he ſitteth at the right hand of his Father in Glory*; and thither lifting up thy heart *adore* him, and *offer* up unto him the *Gold* of a *pure Faith*, the *Myrrh* of a *mortified Heart*, with this or the like *ſweet Incenſe of Prayer* and *Thankſgiving*.

A Prayer to be ſaid after the receiving of the Sacrament.

WHAT ſhall I render unto thee, (O *bleſſed* Saviour) for all theſe *Bleſſings*, which thou haſt ſo graciouſly beſtowed upon my Soul? How can I ſufficiently thank thee, when I can ſcarce *expreſs* them; where thou mighteſt have made me a *Beaſt*, thou madeſt me a *Man* after thine *own Image*: When by ſin I had loſt both *thine Image*, and *my ſelf*, thou didſt renew in me *thine Image* by thy *Spirit*, and didſt *redeem* my Soul by thy *Blood* again: and now thou haſt given unto me thy Seal and Pledg of my *Redemption*: Nay, thou haſt given thy ſelf unto me, *O bleſſed Redeemer*. O what an ineſtimable *treaſure* of *Riches*, and overflowing *Fountain* of *Grace*, hath he got who hath gained thee! No Man ever *touched* thee by *Faith*, but thou didſt *heal* him by *Grace*: for thou art the *Author* of *Salvation*; the *remedy* of all *Evils*, the *Medicine* of the *ſick*, the *Life* of the *quick*, and the *Reſurrection* of the *dead*. Seemed it a ſmall matter unto thee to ap-

point thy holy *Angels* to attend upon ſo *vile* a Creature as I am; but that thou wouldſt enter thy *ſelf* into my Soul, there to *preſerve*, *nouriſh*, and *cheriſh* me unto life everlaſting.

2 Kings 25. 29. If the *Carcaſe* of the dead *Prophet* could revive a dead *Man*, that touched it; how much more ſhall the *living Body of the Lord of all Prophets*, quicken the faithful, in whoſe hearts he *dwelleth?* And if thou wilt raiſe my body at the *laſt Day* out of duſt, how much more wilt thou now *receive my* Soul which thou haſt *ſanctified* with thy *Spirit*, and *purified* with thy *Blood?* O Lord, what could I more deſire, or what couldſt thou more beſtow upon me, than to give me thy *Body* for *meat*, thy *Blood* for *drink*, and to *lay down* thy *Soul* for the price of my *Redemption?* Thou Lord endureſt the *pain*, and I do reap the *profit:* I receive the *pardon*, and thou didſt bear the *puniſhment*. Thy *tears* were my *bath*, thy wounds my *weal*, and the *injuſtice* done to thee ſatisfied for the *Judgment* which was *due* to me. Thus by thy *birth* thou art become my *Brother*, by thy Death my *Ranſom*, by thy *mercy* my *Reward*, and by thy *Sacrament* my *nouriſhment*. O *Divine food*, by which the *Sons of Men* are transformed into the *Sons of God!* ſo that *Man's Nature* dieth, and *God's Nature* liveth and ruleth in us. Indeed, all *Creatures* wondered that the *Creator* would be incloſed nine Months in the *Virgins Womb*;

(though

(though her Womb being *repleniſhed* with the *Holy Ghoſt*, was more *ſplendid* than the *Starry Firmament.*) But that thou ſhouldſt thus humble thy ſelf to *dwell for ever* in my *heart*, which thou foundſt more unclean than a *Dung-hill*, it is able to make all the Creatures in Heaven and Earth to ſtand amazed. But ſeeing it is thy free Grace and meer pleaſure thus to enter and to dwell in my heart, I would to God, that I had ſo *pure a heart* as my *heart* could *wiſh*, to entertain thee. And who is fit to entertain *Chriſt?* or who, though *invited*, would not chuſe with *Mary* rather to kneel at thy *Feet*, than preſume to ſit with thee at thy *Table?* Though I want a *pure heart* for me to dwell in, yet *weeping eyes* ſhall never be wanting to waſh thy *bleſſed feet*; and to lament my filthy *ſins:* And albeit I cannot weep ſo many *tears* as may ſuffice to waſh thy *holy feet*; yet Lord, it is ſufficient that thou haſt ſhed *blood* enough to cleanſe my *ſinful Soul.* And I am fully (O Lord) *aſſured*, that all the *dainty fare* wherewith the *diſdainful Phariſee* entertained thee at his *Table*, did not ſo much pleaſe thee, as thoſe *Tears* which penitent *Mary* poured under the *Table.* I would therefore wiſh with *Jeremy*, that *my head were a fountain of Tears*, that ſeeing I can by no means yield ſufficient thanks for thy love to me: yet I might by continual *Tears* teſtifie my love to thee. And though

though no Man is worthy of so infinite a *Grace*: yet this is my comfort, *That he is worthy whom thou in favour accountest worthy.* And seeing that now of thy meer Grace thou hast counted me (among others thy Chosen) worthy of this unspeakable favour, and sealed by the Sacrament the assurance of thy *love*, and the *forgiveness* of my *sins*, O Lord, confirm thy favour unto thy Servant, and say of me, as *Isaac* did of *Jacob*, *I have blessed him, therefore he shall be blessed:* And that I may say unto thee with *David*, *Thou, O Lord, hast blessed my Soul, and made it thy House, and it shall be blessed for ever.* And seeing it pleased thee to *bless the House of* Obed-Edom, *and all his Houshold, whilst the Ark of the Lord remained in his House*, I doubt not but thou wilt much more bless my *Soul* and *Body*, and all that do belong unto me, now that it hath pleased thy Majesty of thine own good will to *enter under my Roof*, and to dwell for ever in my *poor Cottage.* Bless me, O Lord, so that my sins may wholly be remitted by thy *Blood*, my Conscience sanctified by thy *Spirit.* and mind enlightned by thy *Truth*, my heart guided by thy *Spirit*, and my will in all things *subdued* to thy *blessed will* and pleasure. Bless me with all grace which I want, and increase in me those good gifts which thou hast already bestowed upon me; And seeing that I hold thee not by the arms

Gen. 27. 33. 2 Chron. 17. 27.

Gen. 32. 4, &c.

arms, as *Jacob wrestling*, without me, but inwardly *dwelling by Faith* within me; surely Lord, *I will never let thee go except thou bless me*, and give me a *new Name*, *a new Heart*, *a new Spirit*, and strength by the power of God to *prevail over sin and Satan*. And I beseech thee, O Lord, desire not to part from me, as thou didst from *Jacob*, because thy day breaketh, and thy Grace beginneth to dawn and appear. But I from my Soul, humbly with the *Emanites* intreat thee, Oh sweet Jesus, to *abide with me*, *because it draweth toward night*. For the *night* of *Temptation*, thy *night* of *Tribulation*, yea my last long *night* of *Death* approacheth. O blessed Saviour, stay with me therefore now and ever. And if *thy presence go not home with me*, *carry me not from hence*. Go with me and live with me, and let neither Death nor Life separate me from thee. *Drive* me from my self, *draw* me unto thee. Let me be *sick*, but sound in thee, and in my *weakness* let thy *strength* appear. Let me seem as *dead*, that thou alone mayst be seen to *live* in me, so that all my *members* may be but instruments to act thy *motions*. Set me as a *Seal* upon *thine heart*, and let thy *zeal* be setled upon mine, that I may be out of love with *all*, that I may be only in love with thee. And grant, O Lord, that as thou now vouchsafest me this favour to sit at thy Table to receive this *Sacrament* in thy *house of Grace*, so I may hereafter, through thy

Exod. 33. 13, 14.

Cant 8. 6.

Luke 22.30. thy mercy, be received *to eat and drink at thy Table in thy Kingdom of Glory.* And for thy mercy, I do here with the four Beasts, and twenty four Elders cast my self down before thy *Throne of Grace*, acknowledging that it is thou that hast *redeemed me* with thy *Blood*, and *that salvation cometh only from thee.* And therefore unto thee I do yield all praise, and glory, and wisdom, and thanks, and honour, and power, and might, and Majesty, O my Lord, and my God, for evermore. *Amen.*

Apoc. 5. 9. Apoc. 7.10, 11,12.

Thirdly, Seeing *Christ* hath sacrificed himself for thee, (and all that thou canst give is too little) therefore thou must offer thy self to be a *living, holy, and acceptable sacrifice unto God*, and serving him in *righteousness* and *holiness* all thy days. Thus *Tertullian* witnesseth that in his time a *Christian* was known from another Man, only by the *holiness* and *uprightness* of his *life.*

Rom. 12. 1. Luke 17.5.

2. *Of the Duties which we are to do after the Communion jointly with the Congregation.*

THE Duties to be performed *jointly* with the *Church* are three. First, publick *Thanksgiving*, both by *Prayers* and singing of *Psalms:* thus [1] *Christ* himself and his Apostles did. Secondly, *joyning with the Church*, [2] in giving (every Man according to his ability) towards the *relief of the poor:* This was the manner of the

[1] Math. 26.1. Which is probable to have been the 123d. Psalm.
[2] 1 Cor. 5. 1. Rom. 15.8,9.

he *Primitive Churches*, to make *Collections* and [1] *Love-feasts* after the *Lord's Supper*; for the relief of the poor *Christians*. Thirdly, when Thanks and Praise is ended, then with all reverence to ſtand up, and to receive the bleſſing of God by the mouth of his *Miniſter*, and to receive it as if thou didſt hear *God himſelf* pronouncing it unto thee from Heaven; For by their bleſſing God doth bleſs his people.

Thus far for the Duties to be practiſed in the Church.

The Duties which thou art to practiſe after that thou art departed Home, are three. Firſt, *To obſerve diligently* whether thou haſt *truly received* Chriſt in the Sacrament; which thou mayſt thus eaſily perceive: For ſeeing *his fleſh is meat indeed*, and *his blood is drink indeed*, and that he is ſo *full of Grace*, that no Man ever *touched* him by *Faith*, but he received *vertue* from him; it cannot poſſibly be, that, if thou haſt eaten his fleſh, or drunk his Blood, but thou ſhalt receive grace and power to be cleanſed from my ſins and filthineſs. For if the *Hemoroiſe* that did but touch his *Garment*, had her *bloody-iſſue*, that continued ſo long, forthwith ſtanched; how much more will the *bloody-iſſue of thy ſins* be ſtanched, if thou then haſt truly eaten and drunk the *very fleſh and blood of Chriſt?* But if thy iſſue ſtill runneth, thou mayſt juſtly ſuſpect thou haſt never yet *truly touched Chriſt*.

Secondly,

[1] Qui copioſiores ſunt & volunt, pro arbitrio quiſque ſuo quod viſum eſt, contribuunt, & quod ita colligitur, apud Præpoſitum deponitur, atque inde ille opitulatur pupillis & viduis, & qui propter morbum aut aliquam aliam cauſam egent, &c. Juſt. Martyr. Apol. 2. ἀγάπαι. Lucrum eſt pietatis nomine facere ſumptum. Tert. Apo. adv. Gen. c. 29. Num. 6. 23, 28. John 6. 55. Matth. 5. 29.

Secondly, Seeing thou haſt now *reconciled* thy ſelf to *God*, and *renewed* thy Covenant, and *vowed* newneſs and amendment of life: thou muſt therefore have ſpecial care that thou doſt not yield to commit thy former ſin and more, knowing that the *unclean ſpirit*, if ever he can get into thy Soul again, after that it is *ſwept and garniſhed*, he will enter forcibler poſſeſſion with *ſeven other Devils worſe than himſelf*; ſo that *the end of that Man ſhall be worſe than his beginning*. Be ye not therefore like the *Dog*, that *returns to his vomit*, or the *waſhed Sow that walloweth in the mire again*. And return not to thy malice, like the *Adder*, who laying aſide *poyſon* while ſhe *drinks*, takes it up again when ſhe hath done. But when either the *Devil* or thy *fleſh* ſhall offer to tempt and move thee to relapſe into thy former ſins, anſwer him as the *Spouſe* doth in the *Canticles*, *I have put off my Coat*, (of my former corruption) *how ſhall I put it on? I have waſhed my ſelf, how ſhall I defile them again?*

Laſtly, If ever thou haſt found either joy or comfort in receiving the holy Sacrament, let it appear by the eager deſire of receiving it *ofner* again. For the *Body of Chriſt, as it was anointed with the oyl of gladneſs above his fellows*, ſo doth it yield a *ſweeter ſavour* than all the ornaments of the World; the *fragrant ſmell* whereof allureth all Souls who once taſteth the ſweetneſs thereof, ever after to

Mark 12.24, &c.
2 Pet. 2.22.
Cant. 5. 3.
Pſalm 45. 7.
Heb. 1. 9.
Cant. 1. 1.
Pſalm 24. 8.
Scio Romæ hanc eſſe conſuetudinem, ut fideles ſemper Chriſti corpus accipiant. Hier. Apol. adv. Jovin.
Quotidie communionem Euchariſtiæ percipere non laudo, nec reprehendo. Omnibus Dominicis diebus communicandũ ſuadeo & hortor, ſi mens ſine affectu peccandi ſit. Aug. (vel potius Genadius) lib. de Eccl. Dogm. cap. 53.

to desire oftner to taste thereof again. *Because of the savour of the good Ointment, therefore do the Virgins love thee. O taste* therefore often, and *see how good the Lord is*, saith *David*. This is the *Commandment* of Christ himself, *Do this in remembrance of me*, and in doing this thou shalt shew thy self best mindful and thankful for his death. *For as often as you shall eat this bread, and drink this blood, ye shall shew the Lord's Death until he come.* And let this be the chief End whereunto both thy receiving and living tendeth; that thou mayst be a holy Christian, *zealous of good works, purged from sin, to live soberly, righteously, and godly in this present world*; that thou mayst *be acceptable to God, profitable to thy Brethren, and comfortable unto thine own Soul.* Tit. 2. 13, 14.

Thus far of the manner of glorifying God in thy self.

Now followeth the Practice of Piety *in glorifying God in the time of sickness, and when thou art called to die in the Lord.*

AS soon as thou perceivest thy self to be visited with any sickness, meditate with thy self.

1. That *Misery cometh not out of the dust*; neither doth *affliction spring out of the Earth.* Sickness comes not by hap or chance (as the *Philistines* supposed that their *Mice* and *Hæmoroids* came) but from Man's *wickedness*, which as *sparks* breaketh Job 5. 6. 1 Sam. 6. 9.

Lam. 3.39. Pſalm 107. 17. keth out, *Man ſuffereth* (ſaith *Jeremy*) *for his ſins; Fools* (ſaith *David*) *by reaſon of their tranſgreſſions, and becauſe of their iniquities are afflicted.* As therefore *Solomon* adviſeth a Man to carry himſelf toward an earthly Prince. *If the Spirit of him that ruleth riſe up againſt thee, leave not thy place; for gentleneſs pacifieth great ſins*; ſo counſel I thee to deal with the Prince of Princes: If the Spirit of him that ruleth Heaven and Earth riſe up againſt thee, let not thy heart deſpair: for Repentance pacifieth great ſins. *And whoſoever returneth in his affliction to the Lord God of Iſrael, and ſeeks him, he will be found of him.*

Eccl. 10.4.

2 Chro. 15.4.

2. Shut to thy Chamber-door: *Examine thine own heart upon thy bed; Search and try thy ways.* Search as diligently for thy capital ſin, as *Joſhua* did for *Achan*'s, till thou findeſt it. For albeit God, when he beginneth to chaſten his Children, hath reſpect to all their ſins; yet when his anger is incenſed, he chiefly taketh occaſion to chaſten, and enter with them into judgment, for ſome one grievous ſin, wherein they have lived without repentance.

Matth. 6. 6. Pſalm 4. 4. Lam. 3. 40. Joſh. 7. 36.

3. When thou haſt thus conſidered all thy ſins, put thy ſelf before the Judgment-ſeat of God, as a Felon or Murtherer ſtanding at the Bar of an earthly Judg, and with grief and ſorrow of heart confeſs unto God all thy known ſins, eſpecially thy capital Offences, where-

wherewith God is chiefly displeased; Lay them open with all the circumstances of the time, place, and manner how they were committed, as may most serve to aggravate the hainousness of thy sins, and to shew the contrition of thy heart for the same. Lift up thine hand, and acknowledg thy self before the Righteous Judg of Heaven and Earth guilty of eternal death and damnation, for those thy hainous sins and transgressions. And having thus *accused* and *judged* thy self, cast down thy self before the Footstool of his Throne of Grace, assuring thy self, that whatsoever the King of *Israel* be, yet the *God* of *Israel* is a merciful *God*; and cry unto him from a penitent and faithful heart for mercy and forgiveness, as eagerly and earnestly as ever thou kneweſt a Malefactor, being to receive his sentence, crying unto the Judg for favour and pardon; vowing amendment of life; and (by the assistance of his Grace) never to commit the like sin any more. All which thou mayst do in these or the like words.

Prov. 28.32.

Psalm 99. 5. Heb. 4.20.

1 Kings 20. 31.

A Prayer when one begins to be sick.

O Most Righteous *Judg*, yet in *Jesus Christ* my gracious *Father*, I wretched Sinner do here return unto thee (though driven with pain and sickness) like the *Prodigal Child* with want and hunger. I acknowledg that this sickness and pain comes not by blind chance or

or fortune, but by thy Divine Providence and ſpecial appointment. It is the work of thy heavy Hand, which my ſins have juſtly deſerved; and the *things that I feared, are now fallen upon me.* Yet do I perceive that in *wrath thou remembreſt mercy*; when I conſider how many and how hainous are my ſins, and how few and eaſie are thy corrections. Thou mighteſt have ſtrucken me with ſome fearful and ſudden Death, whereby I ſhould not have had either time or ſpace to have called upon thee for grace and mercy; and ſo I ſhould have periſhed in my ſins, and have been for ever condemned in Hell.

Job 3. 35. Heb. 3. 2.

But thou, O Lord, viſiteſt me with ſuch a fatherly Chaſtiſement, as thou uſeſt to viſit thy deareſt Children whom thou beſt loveſt, give me (by this ſickneſs) both warning and time to repent, and to ſue unto thee for grace and pardon. I take not therefore, O Lord, this thy viſitation as any ſign of thy wrath and hatred, but as an aſſured pledg and token of thy favour and loving-kindneſs, whereby thou doſt with thy temporal Judgments draw me to judg my ſelf, and to repent of my wicked life, that I ſhould not be condemned with the godleſs and unrepenting World. For thy holy Word aſſures me, that *whom thou loveſt thou thus chaſteneſt*; and that *thou ſcourgeſt every Son that thou receiveſt.* That *if I endure thy chaſtening, thou offereſt thy ſelf unto me as unto a Son*; and that *all that continue*

1 Cor. 11. 13.

Heb. 12. 6, 7. &c.

in

in ſin, and yet eſcape without correction (whereof all thy Children are partakers) are baſtards and not Sons: and that thou chaſteneſt me for my profit, that I may be a partaker of thy holineſs. O Lord, how full of goodneſs is thy Nature, that haſt dealt with me ſo graciouſly in the time of my health and proſperity: and now being provoked by my ſins and unthankfulneſs, haſt ſuch fatherly and profitable ends in inflicting upon me this ſickneſs and correction.

I confeſs, Lord, that thou doſt juſtly afflict my body with ſickneſs, for my Soul was ſick before of a long proſperity, and ſurfeited with eaſe, peace, plenty, and fulneſs of bread. And now, O Lord, I lament and mourn for my ſins, *I acknowledg my wickedneſs, and my iniquities are always in thy ſight.* Oh, what a wretched Sinner am I, void of all goodneſs by Nature, and full of evil by ſinful Cuſtom! Oh, what a world of ſin have I committed againſt thee, whilſt thy long-ſuffering expected my Converſion, and thy bleſſings woed me to repentance! Yet, O my God, ſeeing it is thy property more to reſpect the goodneſs of thine own Nature than the deſerts of Sinners; I beſeech thee, O Father, for thy Son Jeſus Chriſt his ſake, and for the merits of that all-ſaving Death, which he hath voluntarily ſuffered for all which believe in him, *have mercy upon me, according to the multitude of thy mercies; turn thy face away*

Ezek. 16. 49.

Pſalm 51. 1. Verſe 11.

Psalm 25. 7. *away from my sins, and blot out all mine iniquities, cast me not out of thy presence, neither reward me according to my deserts;* For if thou dost reject me, who will receive me? or who will succour me, if thou dost forsake me? *But thou, O Lord, art the helper of the helpless, and in thee the Fatherless findeth mercy*; for though my sins

Hos. 14. 4. be exceeding great, yet thy mercy, O Lord, far exceedeth them all; neither can I commit so many as thy Grace can remit and pardon. Wash therefore, O Christ, my sins with the vertue of thy precious Blood, especially those sins which from a penitent heart I have confessed unto thee; but chiefly, O Lord, for Christ his sake forgive me, [1] *&c.* And seeing that of thy love thou didst lay down thy life for my Ransome, when I was thine Enemy; Oh, save now the price of thine own Blood, when it shall cost thee but a smile upon me, or a gracious appearance in thy Father's sight for my behalf. Reconcile me once again, O merciful Mediator, unto thy Father; for though there be nothing in me that can please him, yet I know that in thee, and for thy sake, he is well pleased with

Mark 3. 13. all whom thou accepteſt and loveſt. And if it be thy blessed will, remove this sickness from me, and restore me to my former health again, that I may live longer to set forth thy Glory, and to be a comfort to my Friends which depend upon me; and procure to my self a more set-

[1] Here name that sin which troubleth thy Conscience.

led

ed assurance of that Heavenly inheri-
ance which thou hast prepared for me.
And then, Lord, thou shalt see how reli-
iously and wisely I shall redeem the
ime which heretofore I have so lewdly
nd prophanely spent. And to the end,
hat I may the sooner and easier be deli- Ephes. 2. 26.
ered from this pain and sickness, direct
me, O Lord, I beseech thee by thy divine
Providence, to such a Physician and hel-
per, as that (by thy blessing upon the
means) I may recover my former health
nd welfare again. And, good Lord,
vouchsafe that as thou hast sent this sick-
ness upon me, so thou wouldst likewise
be pleased to send thy *Holy Spirit* into
my heart, whereby this present sickness
may be sanctified unto me, that I may use
t as in thy School, wherein I may learn
o know the greatness of my misery, and
the riches of thy Mercy; that I may be
o humbled at the one, that I despair
not of the other; and that I may so re-
nounce all confidence of help in my self,
or in any other Creature, that I may only
put the whole rest of my salvation in
thy all-sufficient merits. And forasmuch
as thou knowest, Lord, how weak a Ves-
sel I am, full of frailty and imperfecti-
ons: and that by Nature I am angry and
froward under every Cross and Affliction;
O Lord, who art the *giver of all*
good gifts, arm me with patience to en-
dure thy blessed will and pleasure; and James 1. 17.
of thy mercy lay no more upon me than John 4. 27.

I

1 Cor. 10. 13. I ſhall be able to endure and ſuffer. Give me grace to behave my ſelf in all patience, love and meekneſs, unto thoſe that ſhall come and viſit me: that I may thankfully receive, and willingly embrace all good counſels and conſolations from them; and they may likewiſe ſee in me ſuch good examples of *patience*, and hear from me ſuch godly Leſſons of *comfort*, as may be arguments of my Chriſtian faith and profeſſion, and inſtructions unto them how to behave themſelves, when it ſhall pleaſe thee to viſit them with the like affliction or ſickneſs; I know, O Lord, I have deſerved to die; and I deſire no longer to live than to amend my wicked life, and in ſome better meaſure to ſet forth thy Glory. Therefore, O Father, if it be thy bleſſed will, reſtore me to health again, and grant me
Pſalm 31. 5. a longer life. But if thou haſt according to thy eternal Decree appointed by this ſickneſs to call for me out of this tranſitory Life, I reſign my ſelf *into thy hands* and holy pleaſure; *thy bleſſed will be done*, whether it be by life or by death. Only I beſeech thee of thy mercy forgive me all my ſins, and prepare my poor Soul, that by a *true Faith*, and *unfeigned repentance*, ſhe may be ready againſt the time that thou ſhalt call for her out of my ſick and ſinful body. O heavenly Father, who art the *hearer of Prayers*, *hear*
Pſalm 65. 2. *thou in Heaven this my Prayer*, and in this
2 King. 39. 8. extremity grant me theſe requeſts; not

for

for any *worthineſs* that is in me, but for the merits of thy beloved Son *Jeſus* my only Saviour and Mediator; for whoſe ſake thou haſt promiſed to hear us, and to grant *whatſoever we ſhall ask of thee in his Name.* John 16. 23. In his Name therefore, and in his own words I conclude this my imperfect Prayer, ſaying, *Our Father which art in Heaven, Hallowed be thy Name*, &c.

Having thus reconciled thy ſelf to God in Chriſt;

1. Let thy next care be to *ſet thy Houſe in order*, as *Eſay* adviſed King *Ezekias*, Iſa. 38. 1. making thy laſt *will* and *Teſtament* (if it be not already made.) If it be made, then *peruſe* it, *confirm* it, and for avoiding all doubts and contention, publiſh it before Witneſſes, that (if God call for thee out of this life) it may ſtand in force and unalterable, as thy laſt *will* and *Teſtament*, and ſo deliver it *locked* or *ſealed* up in ſome *Box*, to the keeping of a faithful *Friend*, in the preſence of honeſt *witneſſes.*

2. But in making thy *Teſtament* take a *Religious Divine's advice*, how to beſtow thy *Benevolence*, and ſome honeſt *Lawyer's* counſel to continue it according to *Law.*

Diſpatch this before thy ſickneſs doth increaſe, and thy memory *decay:* leſt otherwiſe thy *Teſtament* prove a *dotement*, and ſo be another Mans *fancy* rather than thy *will.*

3. To prevent many inconveniencies,

let me recommend to thy discretion two things:

1. If God hath blessed thee with any competent state of wealth, make thy *will* in thy *health-time*. It will neither put thee *farther* from thy goods, nor hasten thee *sooner* to thy Death: but it will be a greater ease to thy *mind*, in freeing thee from a great *trouble* when thou shalt have most need of *quiet*. For when thy *House* is set in order, thou shalt be better enabled to set thy *Soul* in order, and to dispose of thy Journey towards God.

2. If thou hast Children, give to every one of them a Portion, according to thy *ability*, and in thy life-time; that thy life may seem an *ease*, and not a *yoke* unto them; yet so give, as that the Children may still be beholden unto thee, and not *thou unto them*. But if thou keep all in thy hands whilst thou livest, they may thank *Death*, and not *thee* for the Portion that thou leavest them. If thou hast no Children, and the Lord hath blest thee with a great portion of the goods of this World, and if thou meanest to bestow them upon any *charitable* or pious uses, put not over that *good work* to the trust of others, seeing thou seest how most of other Mens *Executors* prove almost *Executioners*. And if Friends be so unfaithful in a Man's *life*, how much greater cause hast thou to distrust their fidelity after thy *death*? Lamentable experience sheweth how many *dead Mens Wills* have of late either

either been quite *concealed*, and utterly overthrown, or by Cavils and quirks of Law *frustrated* and *altered*: whereas by the *Law of God* the will of the Dead should not be *violated*: but all his godly intentions conscionably performed and fulfilled, as in the sight of God, who in the *Day* of the *Resurrection* will be a *just Judg* both of the *quick* and *dead*. And if any thing should hap in his will to be *ambiguous* or *doubtful*, it should be [1] construed as it might come neareſt to the honour of God, and the *honeſt intentions* of the *Teſtator*. But let the *vengeance* due to such unchristian deeds light on the *Actors* that *do* them, not on the *Kingdom* wherein they are suffered to be done. And let other *rich* Men be warned by such wretched examples not to [2] *marry* their minds to their Money, as that they will do no good with their *goods* till Death divorceth them. Consideing therefore the *shortneſs* of thine own life, and the *uncertainty* of *others just dealing* after thy death, in theſe *unjuſt days*: Let me adviſe thee (whom God hath bleſſed with *ability* and an *intent* to do *good*) to become in thy *life-time* thine *own Administrator*: make thine *own hands* thine *Executors*, and thine *own eyes* thy *overseers*; cauſe thy *Lanthorn* to give her light *before thee*, and not *behind thee*: give *God the glory*, and thou ſhalt receive of him in *due time* the *reward* which of his grace and mercy he hath promiſed to *thy good works*.

Gal. 3. 15. Heb. 9. 17. 2 Cor. 5. 10. Eccl. 12. 14. Rom. 2. 15. 1 Cor. 4. 5. Acts 7. 31, 32.

[1] Voluntas teſtatoris magis inſpicienda eſt quam verba l. cum viri ſect. ſani. C. de fide, cum ff. ad leg. Fal. ſi ff. ad Trebel. ubi. ſect. te rogo.

[2] Matrimonium inter Aurum & Arcam divortium inter Deum & Animam. Aug. Felix quem faciunt aliena pericula cautum.

Col. 6. 9. Mat. 10. 42. Mark 9. 41. Mat. 25. 41. Luke 24. 14. & 18. 27. 1 Cor. 15. 58. Apoc. 14. 13. Job 14 5. Job 33. 11. 2 King. 20. 7. 2 King. 5. 7, 8, 10. John 5. 7. 2 Kings 1. 2, 3.

4. Having thus ſet thy Houſe and Soul in order (if the determined number of thy days be not expired) God will either have mercy upon him, and ſay, *Spare him* (Oh killing Malady) *that he go not down into the pit; for I have received a reconciliation*; or elſe, his fatherly providence will direct thee to ſuch a *Phyſician*, and to ſuch *means*, as that by his bleſſing upon their endeavour thou ſhalt recover, and be reſtored to thy former health again. But in any wiſe take heed that thou, nor none for thee, ſend unto *Sorcerers, Wizards, Charmers*, or *Chanters* for help: for this were to leave the God *of Iſrael*, and to go to *Baalzebub* the God of *Ekron* for help, as did wicked *Ahaziah*, and to break thy Vow which thou haſt made with the bleſſed *Trinity* in thy baptiſm: and be ſure that God will never give a bleſſing by thoſe means which he hath accurſed; but if he permit Satan to *cure thy Body*, fear leſt it tend to the damnation of thy *Soul*. Thou art tried: beware.

Lev. 20. 6. Deut. 18. 13, &c. 1 Theſ. 2. 10. Lev. 13. 3.

5. When thou haſt ſent for the *Phyſician*, take heed that thou put not thy truſt rather in the *Phyſician* than in the *Lord*, as *Aſa* did of whom it is ſaid, that *he ſought not the Lord in his Diſeaſe, but to the Phyſician*: which is a kind of Idolatry, that will increaſe the Lord's anger, and make the Phyſick received uneffectual. Uſe therefore the Phyſician as God's inſtrument, and Phyſick as God's means. And ſeeing it is not lawful without Prayer to

2 Chr. 16. 22.

uſe ordinary food, 1 *Tim.* 4. 4. much leſs extraordinary Phyſick (whoſe good effect depends upon the bleſſing of God) before thou takeſt thy Phyſick, pray therefore heartily unto God to bleſs it unto thy uſe, in theſe or the like words. Iſa. 1. 5, 7. Jer. 8. 22.

A Prayer before taking of Phyſick.

O Merciful Father, who art the Lord of health, and of ſickneſs, of Life, and of Death, who *killeſt*, and *makeſt alive*, who *bringeſt down to the Grave, and raiſeſt up again*: I come unto thee as to the only Phyſician, who canſt cure my Soul from ſin, and my Body from ſickneſs; I deſire neither Life nor Death, but refer my ſelf to thy moſt holy will. For, *though we muſt needs die, and being dead, our lives are as water ſpilt on the ground, which cannot be gathered up again*: yet hath thy gracious providence (whilſt life remaineth) appointed means which thou wilt have thy Children to uſe; and (by the lawful uſe thereof) to expect thy bleſſing upon thine own Means, to the curing of the ſickneſs, and reſtitution of their health. And now, O Lord, in this my neceſſity, I have according to thine Ordinance, ſent for thy Servant (the Phyſician) who hath prepared for me this Phyſick, which I receive as Means ſent from thy Fatherly Hand: I beſeech thee therefore, that as by thy bleſſing on a *lump of dry figs*, thou didſt heal *Ezekiah's* ſore, that he recovered: and by *ſeven times waſhing* in the river 2 Sam. 2. 6. 1 Sam 14. Iſa. 38. 21.

river of *Jordan* didſt cleanſe *Naaman* the *Syrian* of his Leproſie, and didſt reſtore
John 9.6,7. the Man that was *blind* from his birth by *anointing his Eyes with Clay and Spittle*, ſending him to waſh in the *Pool of Si-*
Matth.8.15. *loam*; and by touching the hand of *Peter's Wives Mother*, didſt cure her of her Feaver; and didſt reſtore the Woman
Matth. 9. 10, &c. that *Touched the hem of thy Garment, from her bloody iſſue*: So it would pleaſe thee of thine infinite goodneſs and mercy, to *ſanctifie* this *Phyſick* to my uſe, and to give ſuch a bleſſing unto it, that it may (if it be thy will and pleaſure) *remove* this my *ſickneſs* and *pain*, and reſtore me to *health* and *ſtrength* again. But if the number of thoſe days which thou haſt appointed for me to live in this Vale of Miſery, be at an end, and that thou haſt ſent this ſickneſs as thy Meſſenger to call me out of this mortal life, then Lord
John 14. *let thy bleſſed will be done*; for I ſubmit my will to thy moſt holy pleaſure. Only I beſeech thee increaſe my *faith* and *patience*, and let thy grace and mercy be never-wanting unto me; but in the midſt of all extremities aſſiſt me with *thy holy Spirit*, that I may willingly and cheerfully reſign up my *Soul* (the price of thine *own blood*) into thy moſt gracious *hands and cuſtody*. Grant this, O Father, for *Jeſus Chriſt* his ſake, to whom with thee, and the Holy Ghoſt, be all honour and glory both now and evermore. *Amen.*

Medi-

Meditations for the Sick.

WHilſt thy ſickneſs remaineth, uſe often (for thy comfort) theſe few *Meditations* taken from the *Ends* wherefore God ſendeth afflictions to his Children. Thoſe are ten:

1. That by Afflictions God may not only [1] correct our *ſins paſt*, but alſo work in us a deeper loathing of our natural *corruption*, and ſo prevent us from falling into many other ſins which otherwiſe we would commit: like a good *Father*, who ſuffers his tender *Babe* to ſcorch his Finger in a *Candle*, who may the rather learn to beware of falling into a *greater fire*: So the *Child of God* may ſay with *David*, *It is good for me that I have been afflicted, that I may learn thy ſtatutes*; for, *before I was afflicted I went aſtray, but now I keep thy word*. And indeed (ſaith St. *Paul*) *we are chaſtened of the Lord, becauſe we ſhould not be condemned with the world*. With *one* Croſs God maketh *two* Cures: the *chaſtiſement* of ſins paſt, and *prevention* of ſins to come. For though the eternal puniſhment of ſin (as it proceedeth from Juſtice) is fully pardoned in the ſacrifice of Chriſt, yet we are not (without ſerious judging of our ſelves) exempted from the temporal chaſtiſement of ſin: for this proceedeth only from the love of God, for our good. And this is the reaſon that when *Nathan* told *David*, from the Lord, *that his ſins were forgiven*, yet that

[1] Deus ſuus percutit ut emendat. Hier. com. in Iſa. 1. 6. Deus calamitates infligit, non extinguere, ſed caſtigare nos cupiens. Baſil. ſerm. 3. in divites. Pſal. 119. 71. Pſal. 119. 67. 1 Cor. 11. 32. 2 Sam. 1. 2, 10.

Verſe 15.

the *Sword* (of chaſtiſement) *ſhould not depart from his houſe, and that his Child ſhould ſurely die.* For God, like a skilful Phyſician, ſeeing the Soul to be *poyſoned* with the ſetling of ſin, and knowing that the *reigning* of the *fleſh* will prove the *ruin* of the *Spirit*, miniſtreth the bitter Pill of affliction, whereby the reliques of ſin are purged, and the Soul more ſoundly cured; the *fleſh* is ſubdued, and the *Spirit* is ſanctified. Oh the odiouſneſs of ſin, which cauſed God to chaſten ſo ſeverely his Children, whom otherwiſe he loveth ſo dearly.

Heb. 12. 6, 7, 8.

2. God ſendeth affliction to ſeal unto us our *Adoption*; *for every Child whom God loveth he correcteth. And he is a Baſtard that is not corrected.* Yea, it is a ſure note, that where God ſeeth ſin and ſmites not, there he deteſts and loves not. Therefore it is ſaid that [1] he ſuffered the wicked ſons of *Ely to continue in their ſins without correction, becauſe the Lord would ſlay them.* On the [2] other ſide, there is no ſurer token of God's fatherly love and care, than to be corrected with ſome *Croſs*, as oft as we commit any ſinful crime. Affliction therefore is a ſeal of *Adoption*, no ſign of *Reprobation.* For the pureſt Corn is cleaneſt fanned; the fineſt Gold is oftеſt tried, and the ſweeteſt Grape is hardeſt preſſed, and the trueſt Chriſtian heavieſt croſſed.

[1] Ad mala ſervantur non moritura mali. 1 Sam. 2. 25.
[2] Namque favor minus non eſt favor, ira ſed ingens. At favor in magno ſepe dolore latet. Baſil. Anth. ſacr.

2. God ſendeth affliction to *wean* our hearts from too much loving this World and worldly Vanities: and to cauſe us the more

more earneſtly to deſire and long for [1] *eternal life.* For as the Children of *Iſrael* (had they not been ill-treated in *Egypt*) would never have been ſo willing to go towards *Canaan:* ſo (were it not for the croſſes and afflictions of this life) God's Children would not ſo heartily long, and willingly deſire for the Kingdom of Heaven. For, we ſee many *Epicures,* that would be content to forego Heaven, on condition that they might ſtill enjoy their earthly pleaſures; and (having never taſted the joys of a better) how loth are they to depart this life? whereas the [2] Apoſtle (that ſaw Heavens glory) tells us, that there is no more compariſon 'twixt the *joys of eternal life,* and the *pleaſures of this World,* than there is betwxt the *filthieſt dung* and the *pleaſanteſt Meat*; or betwixt the ſtinkingeſt *Dung-hill,* and the faireſt *Bed-chamber.* As therefore a loving Nurſe puts *Wormwood* or *Muſtard* on the Breaſt, to make the Child the rather to forſake the Dug, ſo God mixeth ſometimes afflictions with the pleaſure and proſperity of this life, leſt (like the Children of this generation) they ſhould forget God, and fall into too much love of this preſent evil world; and ſo by *Riches* grow proud; by *Fame* inſolent, by *Liberty* wanton; and *ſpurn with their heel againſt the Lord, when they wax fat.* But if God's Children love not the World ſo well when (like a curſt *Step-mother*) ſhe miſ-

[1] Crebris tribulationibus Eccleſiam ſuam Dominus exercet: ne ſi cuncta temporalia forte proſpere currant, incolatu præſentis exilii delectata, minus cœleſtem patriam ſuſpiret. Beda in Cant. Mundanus affectus preſentia amat, temporalia cumulat, ſpiritualia negligit, & cum totus ſe ſpargit in imis, nil poteſt amare de ſummis. Juſtin. Patriarch. de diſc. monaſt. cap. 14.

[2] 2 Cor. 12. Phil. 3. 8. Ne ſancti viri aliqua, elatione in hac vita ſuperbiant, quibuſdam tentationibus reprimuntur. Buch. in 1. Reg. Deut. 3. 25.

seth and strikes us, how should we love this *Harlot* if she smiled upon us, and stroked us, as she doth her own *worldly* Brats? Thus doth God (like a wise and loving Father) embitter with Crosses the pleasures of this life to his Children, that (finding in the earthly estate no true and *permanent joys*) they may sigh and long for Eternal life, where firm and everlasting joys are to be found.

1 Pet. 1. 7.

4. By Affliction and Sickness God exerciseth his Children, and the Graces which he bestoweth upon them. He refineth and trieth their faith, as the Goldsmith doth his Gold in the [1] Furnace, to make it shine more glistering and bright; he stirreth us up to pray more diligently and zealously, and proveth what *patience* we have learned all this while in his [2] *School*. The like experience he maketh of our *Hope*, *Love*, and all the rest of our *Christian vertues*: which without this Trial, would rust like Iron unexercised, or corrupt like standing waters, that either have no current, or else are not poured from Vessel to Vessel, *whose taste remaineth, and whose scent is not changed.* And rather than a Man should keep still the scent of his corrupt nature to damnation, who would not wish to be changed from state to state, by Crosses and sickness, to *salvation?* For as the *Camomile* which is *trodden* groweth best, and smelleth most fragrant; and as the *Fish* is sweetest that lives in the saltest waters, so those *Souls* are

[1] Ut igne purgati & ab admixtione vitiorum carnalium defœcati splendeant, examinate innocentiæ charitate, Hilar. in Psalm 6.

[2] Schola crucis, schola lucis. Gubernator in tempestate dignoscitur, in acie miles probatur, delicata jactatio est, cum periculum non est: conflictatio in adversis, probatio est veritatis. Cyp. Ser. 4. de immo. Jer. 48. 11.

are most precious unto Christ, who are most exercised and afflicted with his *Cross.*

5. God sendeth afflictions to demonstrate unto the World the trueness of his Children's love and service. Every Hypocrite will serve God whilst he prospereth and blesseth him, as the Devil falsly accuseth *Job* to have done; but who (save his loving Christ) will love and serve him in adversity, when God seemeth to be angry and displeased with him? yea and cleave unto him most inseparably, when he seemeth (with the greatest frown and disgrace) to reject a Man, and to cast him out of his favour; yea, when he seemeth to wound and kill as an Enemy, yea then to say with *Job: Though thou, Lord, kill me, yet will I put my trust in thee.* The loving and serving of God, in trusting in his mercy in the time of our *correction* and *misery*, is the truest note of an *unfeigned Child and Servant of the Lord.* Job 1.9,10. Job 13. 15.

6. Sanctified affliction is a singular help to further our true *Conversion*, and to drive us home by repentance to our heavenly Father. *In their affliction* (saith the Lord) *they will seek me diligently. Egypts* burdens made *Israel cry* unto God, *David's* troubles made him *pray*, *Hezekiahs* sickness made him to *weep*, and *misery* drove the *Prodigal Child* to return and sue for his Father's grace and mercy; Yea, we read of many in the Gospel that (by sicknesses and afflictions) were driven to come unto Christ, who if they had *health* and *prosperity* Hos. 5. 15. Exod. 3. 7. Psalm 86. 7. Isa. 38. 2,2. Luke 15.16.

sperity, as others) would have (like others) neglected or contemned their Saviour, and never have sought unto him for his saving health and grace. For as the *Ark* of *Noah*, the higher it was tossed with the *Floud*, the nearer it mounted toward *Heaven*: so the sanctified Soul, the more it is exercised with affliction, the nearer it is lifted towards God; Oh blessed is that *Cross* that draweth a Sinner to [1] come (upon the knees of his heart) unto *Christ*, to confess his own misery, and to implore his endless mercy! Oh blessed, aye blessed be that *Christ*, that never refuseth the Sinner that cometh unto him, though weather-driven by affliction and misery.

[1] Deus non delectatur pœnis nostris, sed confessionem quærit erroris. Alb. in Psal n 4. Pœnitent.

7. Affliction worketh in us pity and compassion towards our fellow-brethren that be in distress and misery; whereby we learn to have a fellow-feeling of their Calamities, and to condole their estate, *as if we suffered with them.* And for this cause Christ himself would suffer, and be *tempted in all things like unto us* (sin only excepted) *that he might be a merciful High Priest, touched with the feeling of our infirmities.* For none can so heartily bemoan the misery of another, as he who first suffered *himself* the same affliction: Hereunto a Sinner in misery may boldly say unto Christ,

Heb. 13. 3.

Heb. 4. 23. & 2. 18. & 5. 8, 9.

Non ignare mali miseris succurrito, Christe.
Our frailty sith (O Christ) thou didst perceive.
Condole our state, who still in frailty live.

8. God

8. God uſeth our ſickneſſes and afflictions, as means and examples both to [1] *manifeſt* unto others the *faith* and *vertues* which he hath beſtowed upon us, as alſo to *ſtrengthen thoſe* who have not received ſo great a *meaſure of Faith* as we. For there can be no greater encouragement to a weak *Chriſtian*, than to behold a *true* Profeſſor (in the *extreameſt* ſickneſs of his *Body*) ſupported with *greater* patience and conſolation in his *Soul*. And the comfortable and bleſſed departure of ſuch a Man will arm him againſt the fear of Death, and aſſure him that [1] *the hope of the Godly is a far more precious thing than that fleſh and blood can underſtand, or mortal eyes behold in the Vale of miſery.* And were it not that we did ſee many of thoſe whom we know to be the undoubted Children of God, to have endured ſuch afflictions and calamities, before us; the greatneſs of the miſeries and croſſes which oft-times we endure, would make us doubt whether we be the Children of God or no. And to this purpoſe St. *James* ſaith. *God made* Job *and the Prophets an example of ſuffering adverſity, and of long patience.*

9. By Affliction God makes us conformable to the *Image* of *Chriſt* his *Son*, who being the *Captain of our Salvation*, was *made perfect through ſufferings.* And therefore he firſt bare the *Croſs* in *ſhame*, before he was *crowned* with *Glory*; *and* did

[1] Sicut Deus juſtum incidere in calamitates ut virtutem quæ in illo latebat, aliis palam manifeſtamque faciat. Damaſ. lib. 21. de Orth. c. 20.

Rom. 8. 18. 1 Pet. 4. 14. Heb. 2. 7. Mat. 17. 34. Luke 24. 42. Favor poſt mella guſta. Tert. lib. de Coron. milit. c. 24. Pſalm 24. 7. James 5. 11.

1 Tim. 4. 7, 8. Apoc. 3. 21. Apoc. 2. 17, 18. Phil. 3. 21. Ideo tentantur ſancti ut ipſi ſe agnoſcant. Primaſ. Eſſe ſe magnarum virtũ homo crederet, ſi nullũ unquam earundem virium defectum ſentiret. Greg. l. 2. Moral. Joh. Pſalm 130. 3.

did firſt taſte *Gall*, before he did eat the *Honey-comb*: and was firſt *derided King of the Jews*, by the Souldiers in the *High Prieſt's Hall*, before he was *ſaluted King of Glory* by the *Angels* in his *Father's Courts*. And the more lively our *Heavenly Father* ſhall perceive the *Image* of his *natural Son* to appear in us, the better he will love us; and when we have, for a time born his *likeneſs* in his *ſufferings*, and *fought* and *overcome*, we ſhall be crowned by *Chriſt*, and with *Chriſt* ſit on his Throne, and of *Chriſt* receive the *precious white Stone*, and *Morning-ſtar*, that ſhall make us *ſhine* like *Chriſt* for ever in his *Glory*.

10. Laſtly, That the godly may be humbled in reſpect of their own eſtate and miſery; and God glorified by delivering them out of their Troubles and Afflictions, when they call upon him for his help and ſuccour. For though that there be no Man ſo *pure*, but if the Lord will *ſtraightly mark iniquities*, he ſhall find in him juſt cauſe to puniſh him for his ſin: yet the Lord in mercy doth [1] not always in the affliction of his Children reſpect their ſins, but ſometimes layeth afflictions and croſſes upon them for his glories ſake. Thus our Saviour Chriſt told his Diſciples, That *the man was not born blind for his own or his Parents ſins*, but that the *work of God ſhould be ſhewed on him*. So he told them likewiſe, that *Lazarus's ſickneſs was not unto the Death*, but *for the glory*

[1] In his quæ patimur, nullum contra Deum murmur cordi noſtro ſubrepat, quia ad quid hoc Creator noſter operator ignotum eſt. Gr. ep. 32. John 9. 3. John 11. 4.

glory of God. Oh the unſpeakable goodneſs of God which turneth thoſe afflictions, which are the ſhame and puniſhment due to our ſins, to be the ſubject of his honour and glory.

Theſe are the bleſſed and profitable Ends wherefore God ſendeth ſickneſs and affliction upon his Children, whereby it may plainly appear, that afflictions are not ſigns either of God's hatred, or of our reprobation; but rather tokens and pledges of his fatherly love unto his Children whom he loveth, and therefore chaſteneth them in this life; where upon Repentance, there remains hope of pardon; rather than to refer the puniſhment to that life, where there is no hope of pardon, nor end of puniſhment. For this cauſe, the Chriſtians in the [1] *Primitive Church* were wont to give God great thanks for afflicting them in *this life.* So the Apoſtles *rejoyced, that they were counted worthy to ſuffer for Chriſt's Name,* Acts 5. 41. And the *Chriſtian Hebrews ſuffered with joy the ſpoiling of their goods, knowing that they had in Heaven a better and an enduring ſubſtance,* Heb. 10. 34. And in reſpect of thoſe holy Ends, the Apoſtle ſaith, *That though no affliction for the preſent ſeemeth joyous but grievous*; yet, *afterwards it bringeth forth the quiet fruits of righteouſneſs to them who are already exerciſed.* Pray therefore heartily, that as God hath ſent unto thee this ſickneſs, ſo it would pleaſe him to come himſelf unto

[1] Cum vexamur ac premimur, tum maximas gratias agimus indulgentiſſimo patri, quod corruptelam noſtram non patitur longius procedere, ſed planis ac verberibus emendat. Lact. lib. 6. cap. 23. Heb. 12. 11.

unto thee with thy ſickneſs; by teaching thee to make theſe *ſanctified* uſes of it for which he hath inflicted the ſame upon thee.

Meditations for one that is recovered from Sickneſs.

IF God hath in his mercy heard thy *Prayers*, and *reſtored* thee to thy *health* again, conſider with thy ſelf.

1. That thou haſt now received from God, as it were, *another life*, Sound it therefore to the honour of God, in *newneſs of life*. Let thy *ſin* die with thy *ſickneſs*: but live thou by grace to *holineſs*.

2. Be not the more *ſecure*, that thou art reſtored to *health*, neither inſult in thy ſelf, that thou haſt eſcaped Death, but think rather, that God (ſeeing how *unprepared* thou waſt) hath of his mercy heard thy Prayer, ſpared thee, and given thee ſome *little* longer time of *reſpite*, that thou mayſt both amend thy life, and put thy ſelf in a better readineſs againſt the time that he ſhall call for thee without *further delay*, out of this World. For though thou haſt eſcaped this, it may be thou ſhalt not eſcape the *next ſickneſs*.

3. Conſider how fearful a reckoning thou hadſt made before the *Judgment-ſeat of God*, by this time, if thou hadſt died of this *Sickneſs*: ſpend therefore the time that remains, ſo, as that thou

thou mayſt be able to make a more *chearful account* of thy life, when it muſt be expired *indeed*.

4. Put not far off the *day* of *Death*, thou knoweſt not for all this how near it is at hand, and (being ſo fairly *warned*) *be wiſer*. For if thou be taken unprovided the next time, thy *excuſe* will be *leſs*, and thy *Judgment greater*.

5. Remember that thou haſt vowed *amendment* and *newneſs of life*. Thou haſt *vowed a vow to God, defer not to pay it, for he delighteth not in fools; pay therefore that thou haſt vowed*. The unclean Spirit is caſt out; O let him not re-enter with *ſeven worſe than himſelf*. Thou haſt *ſighed* out the groans of *contrition*, and haſt wept the tears of *Repentance*; thou art waſhed in the pool of *Bethesda*, ſtreaming with five bloody Wounds, not of a *troubling Angel*, but *of the Angel of God's preſence troubled* with the wrath due to thy ſins; who deſcended into Hell, to reſtore thee to ſaving health and Heaven. *Return not now, with the Dog, to thine own vomit*, nor like the *waſhed Sow to wallow again in the mire* of thy former ſins and uncleanneſs; leſt *being entangled and overcome again with the filthineſs of ſin* (which now thou haſt eſcaped) *thy latter end prove worſe than thy firſt beginning*. *Twice* therefore doth our Saviour Chriſt give the ſame *cautionary* warning to *healed Sinners*. Firſt, to the Man cured of

Eccl. 5. 3.

Mar. 1. 43, &c.

John. 4. 24. Iſa. 63. 9. Luke 4. 33.

2 Pet. 2. 20, 21.

John 5. 14. of his 38 years diſeaſe; *Behold thou art made whole; ſin no more, leſt a worſe thing fall upon thee*; Secondly, The Woman taken in
John 8. 12. Adultery; *Neither do I condemn thee: Go thy way and ſin no more.* Teaching us, how dangerous a thing it is to *relapſe* and *fall*
1 Pet. 4. 4. *again* into the former exceſs of ſin. Take
Pſal. 90. 12. heed therefore unto thy ways: and pray for Grace, that *thou mayſt apply thy heart to Wiſdom*, during that *ſmall number* of days which yet *remains* behind. And for thy preſent mercy and health received, imitate the *thankful Leper*, and return God this, or the like Thanksgiving.

A Thanksgiving to be ſaid of one that is recovered from Sickneſs.

O Gracious and merciful Father, who art the Lord of Health and Sickneſs, of Life and Death, *who killeſt, and*
1 Sam. 2. 6. *makeſt alive: who bringeſt down to the Grave, and raiſeſt up again*; who art the only preſerver of all thoſe that truſt in thee; I thy poor and unworthy Servant, having now (by experience of my painful ſickneſs) felt the *grievouſneſs* of miſery due unto *ſin*, and the *greatneſs* of thy mercy in forgiving *Sinners*, and perceiving with a fatherly *compaſſion* thou haſt heard my Prayers, and reſtored me to my health and ſtrength again, do here (upon my bended knees of my heart) return (with the *thankful Leper*) to acknowledg thee alone to be the God of

of my health and ſalvation, and to give thee the praiſe and glory for my ſtrength and deliverance out of that grievous Diſeaſe and Malady; and for this turning my *mourning* into Mirth, my *ſickneſs* into Health, and my *death* into Life. My *ſins* deſerved puniſhment, and thou haſt corrected me, but *haſt not given me over unto Death.* [1] *I looked (from the day to the night) when thou wouldeſt make an end of me: I did chatter like a Crane, or a Swallow: I mourned (as a Dove) when the bitterneſs of ſickneſs oppreſſed me: I lifted up mine eyes to thee, O Lord, and thou didſt comfort me, for thou didſt caſt all my ſins behind thy back, and didſt deliver my Soul from the pit of corruption; and when I found no help in my ſelf, or in any other Creature (ſaying, I am deprived of the reſidue of my years, I ſhall ſee Man no more among the Inhabitants of the World) thou didſt then reſtore me to health again, and gaveſt life unto me; I found thee, O Lord, ready to ſave me.*

[1] Iſa. 8. 9, &c.

And now, Lord, I confeſs, that I can never yield unto thee ſuch a *meaſure* of thanks, as thou haſt (for this benefit) deſerved at my hands. And ſeeing that I can never be able to repay thy goodneſs with *acceptable works*; Oh, that I could with *Mary Magdalen* teſtifie the love and thankfulneſs of my heart, with *abounding tears!* Oh, what ſhall I be able to render unto thee, O Lord, *for all thoſe benefits which thou beſtoweſt upon my Soul?* Surely as in my *ſickneſs*, when I had nothing elſe

elſe to give unto thee, I offered Chriſt and his *merits* unto thee as a *Ranſom* for my ſins; ſo being now reſtored by thy Grace unto my health and ſtrength, and having no better thing to give; Behold, O Lord, I do here offer up my ſelf unto thee, beſeeching thee to aſſiſt me with thy *Holy Spirit*, that the remainder of my life may be wholly ſpent in ſetting forth *thy* praiſe and glory.

Rom. 12. 1.

O Lord, forgive me my former follies and unthankfulneſs, that I was no more careful, to love thee, according to *thy goodneſs*; nor to ſerve thee, according to *thy will*, nor to obey thee, according to thy *Commandments*; nor to thank thee, according to thy *benefits*. And ſeeing thou knoweſt that of *my ſelf I am not ſufficient ſo much as to think a good thought*, much leſs to do that which is good and acceptable in thy ſight; aſſiſt me with thy *Grace and holy Spirit*, that I may (in my *proſperity*) as devoutly ſpend my health in *thy ſervice*, as I was earneſt in my *ſickneſs*, to beg it at thy hands. And ſuffer me never to forget either this thy *mercy*, in reſtoring me to my *health*, or thoſe *Vows* and Promiſes, which I have made unto thee in my *ſickneſs*. With my *new* health, renew in me, O Lord, a right Spirit, which may free me from the ſlavery of *ſin*, and eſtabliſh my heart in the ſervice of *Grace*. Work in me a greater deteſta-

deteſtation of all ſins (which were the cauſes of thy anger, and my *ſickneſs*) and increaſe my *Faith*, in Jeſus Chriſt, who is the Author of my *health*, and *ſalvation*. *Let thy good Spirit lead me into the way that I ſhould walk: and teach me to deny all ungodlineſs, and worldly luſts, and to live ſoberly, righteouſly, and godly in this world*, that others by my Example may think better of thy Truth. And ſith this time (which I have yet to live) is but a little reſpite and ſmall remnant of days, which cannot long continue; *Teach me, O my God, ſo to number my days, that I may apply my heart to that ſpiritual wiſdom, which directeth to ſalvation*. And to this end make me more zealous than I have been in *Religion*, more devout in *Prayer*, more fervent in *ſpirit*, more careful to hear and profit by the preaching of the *Goſpel*, more helpful to my poor *Brethren*, more watchful over my *ways*, more faithful in my *Calling*, and every way more abundant in all good works. Let me (in the joyful time of *proſperity*) fear the evil day of *Affliction*, in the time of *health*, think of *ſickneſs*; in the time of *ſickneſs*, make my ſelf ready for *Death*; and when *Death* approacheth, prepare my ſelf for *Judgment*. Let my *whole life* be an *expreſſing* thankfulneſs unto thee for thy Grace and Mercy. And therefore, O Lord, I do here from the very bottom of my heart, together with the *thouſand thouſands*

Tit. 2. 12.

Pſalm 92. 11.

Apoc. 5. 12, &c.

ſands of Angels, the four Beaſts, and twenty four Elders, and all the Creatures in Heaven, and on the Earth, acknowledg to be due unto thee, O Father, which ſitteſt upon the Throne, and to the Lamb, the Son, who ſitteth at thy right hand, and to the *holy Spirit,* which proceedeth from both, the *holy Trinity* of perſons in *unity* of ſubſtance, *all praiſe, honour, glory, and power,* from this time forth and for evermore. *Amen.*

Meditations for one that is like to Die.

IF thy ſickneſs be like to increaſe unto Death, then meditate on *three* things: Firſt, how *graciouſly* God dealeth with thee. Secondly, from what *evils* Death will free thee. Thirdly, what *good* Death will bring unto thee.

Firſt, Conſidering God's favourable dealing with thee.

1. Meditate that God uſeth *chaſtiſement* of thy *Body* but as a *Medicine* to cure thy *Soul,* by drawing thee (who art *ſick* in ſin) to come by Repentance unto *Chriſt* (thy *Phyſician*) to have thy *Soul healed.*

Matth. 9. 12.

Luke 22. 44. Pſalm 88. 7. Iſa. 53. 4. Pſalm 81. 5. Heb. 5. 7. Gal. 3. 19.

2. That the ſoreſt ſickneſs, or *painfulleſt* Diſeaſe which thou canſt endure, is *nothing* if it be compared to thoſe *Dolours* and *pains* which *Jeſus Chriſt* thy Saviour hath ſuffered for thee, when in a *bloody ſweat,* he endured the wrath of God, the *pain* of *Hell,* and a curſed Death which was due to thy ſins: juſtly therefore

James 1. 25.

may

may he uſe thoſe words of *Jeremy*, *Behold and ſee if there be any ſorrow like unto my ſorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce wrath.* Hath the *Son of God* endured ſo much for thy *redemption*, and wilt not thou, a *ſinful Man*, endure a little ſickneſs for his *pleaſure*; eſpecially when it is for *thy good?*

Dum legimus vel audimus quot & quanta ille ſine culpa ſuſtinuit, intelligimus nos peccatores omnia debere libenter ſuſtinere. Theod. ad 5. cap. in Rom.

3. That when thy ſickneſs and Diſeaſe is at the *extreameſt*, yet it is *leſs* and eaſier than thy ſins have deſerved. Let thine own Conſcience judg whether thou haſt not *deſerved worſe* than all that thou doſt ſuffer.

Murmur not therefore, but conſidering thy *manifold* and *grievous ſins*, thank God that thou art not plagued with far more grievous *puniſhments*. Think how *willingly* the damned in Hell would endure the *extreameſt* pains a thouſand years, on condition that they had but the hope to be ſaved, and (after ſo many years) to be eaſed of their eternal Torments. And ſeeing that it is his mercy that thou art not rather *conſumed* than corrected; how canſt thou but bear patiently his *temporal* correction, ſeeing the end is to ſave thee from *eternal* damnation?

John 3. 22. 1 Cor. 11. 32.

4. That nothing came to paſs in this caſe unto thee, but ſuch as ordinarily befell to others thy Brethren; who being the *beloved* and *undoubted ſervants* of God (when they lived on Earth) are now moſt *bleſſed* and *glorious* Saints with Chriſt

Heb. 11. 35, &c. 1 Pet. 5. 9.

Christ in Heaven, as *Job*, *David*, *Lazarus*, &c. They groaned for a time, as thou dost, under the like *burthen*; but they are now delivered from *all* their miseries, troubles, and calamities. And so likewise *e're long* (if thou wilt patiently tarry the Lord's leisure) thou shalt also be delivered from thy sickness and pains, either by *restitution* to thy former health, with *Job*, or (which is far better) by being *received* to heavenly *rest* with *Lazarus*.

5. Lastly, That God hath not given thee over into the hand of thine *Enemy*, to be punished and disgraced, but (being thy loving *Father*) he correcteth thee with his own merciful Hand. When *David* had his *wish*, to chuse his *own chastisement*, he chose rather to be corrected by the Hand of God, than by any other means; *Let me fall into the hands of the Lord, for his mercies are great, and let me not fall into the hands of Man.* Who will not take any affliction in good part, when it cometh from the hand of God, from whom (although no *Affliction seemeth joyous for the present*) we know nothing cometh but what is *good?* The consideration hereof made *David* to endure *Shimei*'s cursed railing with greater patience; and to correct himself another time for his impatiency; *I should not have opened my mouth, because thou didst it:* and *Job*, to reprove the *unadvised* speech of his Wife; *Thou speakest like a foolish*

1 Sam. 24. 14.

Heb. 12. 11.

2 Sam. 16. 9, 10.

Psalm 3. 9, 12.

Job 2. 10.

foolish woman. What? shall we receive good at the hand of God, and not receive evil? And though the *Cup of God's wrath*, due to our sins, was such a horrour to our Saviour's *humane* Nature, that he earnestly prayed that it might pass from him; yet, when he considered that it was reached unto him by the *hand* and *will* of his Father, he willingly submitted himself to drink it to the very *dregs* thereof. Nothing will more arm thee with *patience* in thy sickness, than to see that it cometh from the *hand* of thy heavenly *Father*, who would never *send* it, but that he sees it to be unto thee both needful and profitable.

Mat. 26. 39.

Verse 42.

The second sort of Meditations are, to consider from what evils Death will free thee.

IT freeth thee from a *corruptible Body*, which was conceived in the *weakness* of flesh, the *heat* of lust, the *stain* of sin, and born in the *blood* of filthiness: a living *prison* of thy Soul, a lively *instrument* of sin, a very *sack* of stinking dung: the *excrements* of whose Nostrils, Ears, pores, and other passages duly considered, will seem more loathsom than the uncleanest sink or Vault: Insomuch that whereas *Trees* and *Plants* bring forth Leaves, Flowers, Fruits, and sweet smells; *Man*'s Body brings forth naturally nothing but *Lice*, *Worms*, *rottenness* and *filthy stink*. His *affections* are altogether *corrupted*, and the *imaginations of his heart are only evil continually*. Hence it is that the *ungodly* is not satisfied with

Psalm 14. 1. Gen. 6. 5.

Prophaneneſs, nor the *voluptuous* with *pleaſure*, nor the *ambitious* with *preferments*, nor the *curious* with *preciſeneſs*, nor the *malicious* with *revenge*, nor the *lecherous* with *uncleanneſs*, nor the *covetous* with *gain*, nor the *Drunkard* with *drinking*. New *Paſſions* and *Faſhions* do daily grow: new *Fears* and *Afflictions* do ſtill ariſe; here *Wrath* lies in wait, there *Vain-glory* vexeth, here *Pride* lifts up, there *Diſgrace* caſts down; and every one waiteth who ſhall ariſe in the *ruine* of another. Now a Man is privily *ſtung* with *Back-biters*, like fiery *Serpents*; anon he is in danger to be *openly devoured* of his *Enemies*, like *Daniel's Lions*. And a godly Man, where e're he liveth, ſhall ever be vexed (like *Lot*) with *Sodoms* uncleanneſs.

2. Death brings unto the godly an end of *ſinning*, and of all the miſeries which are due unto ſin: ſo that after Death *there ſhall be no more ſorrow, nor crying; neither ſhall there be any more pain, for God ſhall wipe away all tears from their eyes.* Yea, by Death we are ſeparated from the *company* of wicked Men, and *God taketh away merciful and righteous Men from the evil to come.* So he dealt with *Joſiah*; *I will gather thee to thy Fathers, and thou ſhalt be put into thy grave in peace, and thine eyes ſhall not ſee all the evil which I will bring upon this place.* And God *hides him for a while in the Grave until the indignation paſs over.* So that as *Paradiſe* is the *Heaven* of the *Souls joy*; ſo the *Grave* may be termed the *heaven* of the *bodies reſt*.

Iſa. 57. 1. 2 Kings 22. 20.

Iſa. 26. 20.

Job 5. 19.

3. Where

3. Whereas this wicked body lives in a world of *wickedneſs*, ſo that the poor Soul cannot look out at the *Eye*, and not be infected; nor hear by the *Ear*, and not be diſtracted; nor ſmell at the *Noſtrils*, and not be tainted; nor taſte with the *Tongue*, and not be allured; nor touch by the *Hand*, and not to be defiled, and every ſenſe upon every temptation is ready to *betray* the Soul; by Death the Soul ſhall be delivered from this Thraldom, and this *corruptible body ſhall put on incorruption, and this mortal immortality*, 1 Cor. 15. 35. *O bleſſed*, thrice bleſſed be that Death in the *Lord*, which delivers us out of ſo evil a World, and freeth us from ſuch a *Body*, or bondage of corruption.

The third ſort of Meditations to conſider what good Death will bring unto thee.

1. DEATH bringeth the godly Man's *Soul* to enjoy an *immediate Communion* with the *bleſſed Trinity* in everlaſting *bliſs* and *glory*.

2. It tranſlateth the Soul from the *miſeries* of this World, the *contagion* of ſin, and *ſociety* of Sinners, to the *City of the living God, the celeſtial Jeruſalem, and the company of innumerable Angels, and to the Aſſembly and Congregation of the firſt-born which are written in Heaven, and to God the Judg of all, and to the Souls of good Men, made perfect, and to Jeſus the Mediator of the new Covenant.* Heb. 12. 22, 23. 24.

3. Death putteth the Soul into the a-

ctual and full *poſſeſſion* of all the *inheritance* and happineſs which *Chriſt* hath either *promiſed* unto thee in his *word*, or purchaſed for thee by his *Blood*.

This is the good and happineſs whereunto a bleſſed Death will bring thee. And what truly *religious Chriſtian* that is *young* would not wiſh himſelf *old*, that his appointed time might the ſooner approach to enter into his celeſtial Paradiſe; where thou may exchange thy *Braſs* for *Gold*, thy *Vanity* for *Felicity*, thy *Vileneſs* for *Honour*, thy *Bondage* for *Freedom*, thy *Leaſe* for an *Inheritance*, and thy *mortal* ſtate for an *immortal Life?* He that doth not daily deſire this bleſſedneſs above all *things*, of all others he is leſs worthy to enjoy it.

[1] Plut. in vit. Car. Cic. Tuſc. quæſt. l. 1. Vel de præcipiti venias in Tartara ſaxo. Ut qui Socraticum de nece legit opus. Ovid in Ibin.

[1] *Cato Uticenſis*, and *Cleombrotus*, two Heathen Men, reading *Plato*'s Book of the Immortality of the Soul) did voluntarily, *the one broke his neck*, the other *run* upon his *Sword*, that they might the ſooner (as they thought) have enjoyed *thoſe joys*; what a ſhame is it for *Chriſtians* (knowing thoſe things in a more excellent *meaſure* and *manner*, out of *God's own Book*) not to be willing to enter into thoſe Heavenly Joys? eſpecially when their *Maſter* calls for them thither. If therefore there be in thee any love of *God*, or deſire of thine own happineſs or Salvation, when the time of thy departing draweth near that *time*, I ſay, and manner of Death which God in his unchangeable Counſel hath appointed, and determined before

ore thou wast born, yield and surrender
p (*willingly* and *cheerfully*) thy Soul into
he merciful hand of *Jesus Christ thy Sa-*
viour. And to this end, when the time is
ome, as the *Angel* in the sight of *Manoah*
nd his Wife, ascended from the *Altar up*
o Heaven in the flame of the Sacrifice, so en-
leavour thou that thy Soul in the sight of
hy Friends may from the *Altar* of a *con-*
rite heart, ascend up to Heaven in the
weet perfume of this, or the like *spiritual*
acrifice of Prayer.

Judges 13. 19, 20.

A Prayer for a sick Man, when he is told that he is not a Man for this World, but must prepare himself to go unto God.

O Heavenly Father, who are the *Lord God of the spirits of all flesh, and hast made us these Souls*, and hast appointed us the time, as to come into this World, so (having finished our *course*) to go out of the same: the number of my days which thou hast *determined*, are now expir'd, and I am come to this utmost bound which thou hast appointed, *beyond which I cannot pass*. I know (O Lord) that if *thou enterest into Judgment, no flesh can be justified in thy sight*: And I, O Lord, of all other should appear most impure and unjust; for I have not *fought that good fight*, for the defence of thy *Faith* and *Religion*, with that *zeal* and *constancy* that I should: but for fear of displeasing the World, I have *given way* unto *sins* and *errours*; and for desire to please my *flesh*;

Num. 16. 22. Numb. 27. Jer. 38. 16. Acts 17. 25, 26. 2 Tim. 4. 17. Psal. 90. 12. Job 1. 4, 5, 14. & 16. 22. & 11. 21. Luke 22. 53. Psal. 143. 2. 1 Tim 4. 7.

I have broken all thy Commandments, in *thought, word, and deed*; ſo *that my ſins have taken ſuch hold on me, that I am not able to look up,* and *they are more in number than the hairs of mine head. If thou wilt ſtraitly mark mine iniquities, O Lord, where may I ſtand? If thou weigheſt me in the ballance, I ſhall be found too light.* For I am void of all righteouſneſs that might merit thy mercy: and *loaded* with all iniquities that moſt juſtly deſerve thy heavieſt wrath. But, O my Lord and my God, for Jeſus Chriſt thy Son's ſake, *in whom only thou art well-pleaſed* with all penitent and believing Sinners, take pity and compaſſion upon me, who am the *chief of Sinners.* Blot out all my ſins out of thy remembrance, and *waſh away* all my tranſgreſſions out of thy ſight, with the *precious blood* of thy Son, which I believe that he (as an undefiled *Lamb*) hath ſhed for the cleanſing my ſins. In this faith I lived; in this faith I die: believing *that Jeſus Chriſt died for my ſins, and roſe again for my juſtification.* And ſeeing that he hath endured that Death, and *born the burthen of that Judgment* which was due unto my ſins; O Father, for his Death and Paſſions ſake (now that I am coming to appear before thy Judgment-ſeat) acquit and deliver me from that fearful Judgment which my ſins have juſtly deſerved. And perform unto me that gracious and comfortable Promiſe which thou haſt made in thy Goſpel,

Pſal. 41. 12.
Pſal. 130. 3.
Dan. 5. 7.
Mat. 11. 28.
Matth. 3. 17.
1 Tim. 1. 15.
Ezek. 18, 22.
Pſalm 51. 7.
1 Per. 1. 19.
Joh 1. 29.
Rom. 4. 2.
1 Cor. 11. 3, 4.
1 Pet. 2. 24.

That

That whosoever believeth in thee, hath everlasting life, and shall not come unto Judgment, but shall pass from Death unto life. Strengthen, O Christ, my Faith, that I may put the *whole* confidence of my Salvation in the merits of thy obedience and blood; Increase, O holy Spirit, my patience, lay no more upon me *than I am able to bear:* and enable me to bear so much, as shall stand with thy blessed will and pleasure. O blessed Trinity in Unity, my Creator, Redeemer, and Sanctifier, vouchsafe that as my outward Man doth decay, so my *inward Man* may more and more, by thy Grace and Consolation, increase and gather strength. O Saviour, put my Soul in a readiness, that (like a *wise Virgin*, having the *wedding Garment* of thy Righteousness and Holiness) she may be ready to meet thee at thy coming, *with Oil in her Lamp.* Marry her unto thy self; that she may be *one* with thee in everlasting *love* and *fellowship. O Lord, Reprove Satan,* and chase him away: *Deliver my Soul from the power of the Dog, and save me from the Lions mouth.* I thank thee, O Lord, for all thy blessings, both Spiritual and temporal, bestowed upon me: especially for my redemption by the Death of my Saviour Christ. I thank thee that thou hast protected me with thy holy *Angels* from my youth up until now. Lord, I beseech thee give them a charge to attend upon me till thou call'st my Soul; and then to carry her (as they did the Soul of *Lazarus*) into

John 4. 74.
Luke 17. 5.
1 Cor. 10. 14.
Matth. 23. 4.
Mat 22. 11.
Apoc. 12. 3.
Verse 7.
John 17. 21.
Zech. 3.
Psalm 12 10, 11.
Matth. 18.
Heb. 1. 14.

Luke 16.1c. Matth 8.12. Luke 13.18. Ephes. 1.10. Acts 16.11. Psalm 13.4. Acts 7. 16.

thy Heavenly *Kingdom*. And the time of my departure shall approach nearer unto me, so grant, O Lord, that my *Soul* may draw nearer unto thee, and that I may joyfully *commend my Soul into thy hands*, as into the hands of a loving Father and merciful Redeemer, and at that instant, *O Lord graciously receive my Spirit*. All which that I may do, assist me, I beseech thee, with thy Grace; and let thy holy Spirit continue with me *unto the end*, and *in the end*, for Jesus Christ his sake, thy Son, my Lord, and only Saviour: In whose Name I give thee the Glory, and beg these things at thy hand, in that Prayer which *Christ* himself hath taught me, saying,

Our Father which art in Heaven, &c.

Meditations against Despair, or doubting of God's Mercy.

IT is found by continual experience, that near the time of Death, (when the Children of God are weakest) then *Satan* makes the *greatest flourish* of his strength, and assails them with his strongest temptations; for he knoweth that either he must now or never prevail; for if their Souls once go to Heaven, he shall never vex nor trouble them any more; And therefore he will now bestir himself as much as he can, and labour to set before their Eyes all the *gross sins* which ever they committed, and the *Judgments* of God which are due unto them: thereby

by to drive them, if he can, to deſpair; which is a grievouſer ſin than all the ſins that they committed, or he can accuſe them of.

If Satan therefore trouble thy Conſcience more toward thy Death, than in thy life.

Satan's firſt ſtratagem in time of Death.

1. Confeſs thy ſins unto God, not only in general, but alſo in particular.

The deſeature.

2. Make *ſatisfaction* unto thoſe Men whom thou haſt *wronged*, if thou be able. And if thou doſt injuriouſly or fraudulently *detain*, or *keep* in thy *poſſeſſion*, *any Lands or Goods*, that of *right* do belong to any *Widow*, or *fatherleſs Child*, preſume not as thou tendereſt thy Souls health, to look *Chriſt* the *righteous Judg* in the face, unleſs thou doſt firſt make a *reſtitution* thereof to the right *owners*; for the *Law of God* under the penalty of this *Curſe*, requireth thee to *reſtore whatſoever was given thee to keep, or which was committed to thy truſt, or whatſoever by Robbery or violent oppreſſion thou tookeſt from thy Neighbour, with a fifth part for amends added to the principal.* And unleſs that like *Zacheus* thou doſt make *reſtitution of ſuch goods and Lands*, according to God's Law, thou canſt never truly repent, and without true *Repentance* thou canſt never be ſaved. But though by the temptation of the Devil thou haſt done *wrong* and *injury*; yet if thou doſt *truly repent*, and make *reſtitution* to thy power, the Lord hath promiſed to be *merciful* unto thee, to hear the Prayers of his *faithful Miniſters* for thee,

Lev. 6. 2, 3, 4, &c. Numb. 5. 6, 7, 8. Non remittitur peccatum, niſi reſtituatur ablatum. Luke 19. 8, 9. Ezek. 15, 33 12, 16. Mich. 6. 10, 11. Luke 19. 1. Jer. 18. 7. Act. 1. 38. Acts 8. 22. 1 Pet. 3. 9. Gen. 22. 9. James 5. 14, 15, 16. Lev. 6. 6, 7.

to *forgive thee thy treſpaſs*, and *ſin*, and to receive thy Soul in the merits of Chriſt's blood, as a Lamb without blemiſh.

3. Ask God for Chriſt his ſake *pardon* and *forgiveneſs*. And then thoſe troubles of mind are no *diſcouragements*, but rather *Comforts*, *Exerciſes*, not *Puniſhments*; They are *aſſurances* unto thee, that thou art in the right *way*: for the *way to Heaven is by the gates of Hell*: that is, by ſuffering pains in the *body*, and ſuch *doubtings* in the mind, that thy eſtate in this life being every way made *bitter*, the joys of eternal life may reliſh unto thee *better* and more ſweet.

Satans ſecond aſſault. The Chriſtians encounter. Matth. 9. 24. Pſalm 7. 19. Mat. 17. &c. Mat. 14. 31. Job 13. 15. Mat. 17. 20. Mat. 10. 4.

If Satan tell thee that thou haſt no Faith, becauſe thou haſt no feeling; Meditate,

1. That the *trueſt Faith* hath oftentimes *the leaſt feeling*, and *greateſt doubts*; but ſo long as thou hateſt ſuch *doubtings*, they ſhall not be laid unto thy charge; for they belong to the *fleſh*, from which thou art *divorced*. When thy fleſh ſhall *periſh*, thy weak inward *Man*, which hates them, and loves the *Lord Jeſus*, ſhall be *ſaved*.

2. That it is a *better Faith*, to believe without *feeling* than with feeling. The leaſt *Faith* (ſo much as a *grain of Muſtard-ſeed*, ſo much as in an *Infant Baptized*) is enough to ſave thy Soul, which *loveth* Chriſt and *believeth* in him.

3. That the Child of God which *deſires* to feel the aſſurance of God's favour, ſhall have his *deſire*, when God ſhall ſee

ſee it be for his good: For God hath promiſed to give them the *water of Life* who thirſt for it. We have an example in [1] Mr. *Glover* the holy Martyr, who could have no *comfortable feeling* till he came to the ſight of the *Stake*: and then cryed out, and clapped his hands for joy to his Friends, ſaying; *O Auſtin, he is come, he is come*; meaning the feeling joy of Faith, and the holy Ghoſt. *Tarry therefore the Lord's leiſure, be ſtrong, and he ſhall comfort thine heart.*

Apoc. 21. 6. Iſa. 55. 1.
[1] *Fox* Act. and Monum. f. 1555. in the laſt Edition but one.
Pſalm 27. 16.

If Satan ſhall aggravate unto thee the greatneſs, the multitude, and the hainouſneſs of thy ſins; meditate,

Satans third aſſault.

1. That upon true Repentance it is as eaſie with God to forgive the *greateſt* ſin as the *leaſt*, as he is as willing to forgive many as to pardon one. And his mercy ſhineth more in pardoning *great Sinners*, than *ſmall offenders*; as appears in the Example of *Manaſſes*, *Magdalen*, *Peter*, *Paul*, &c. And where *ſin moſt abounded, there doth his Grace rejoyce to abound much more.*

The Encounter. 1 Tim. 1. 15.
Rom. 5. 10.

2. That God did never forſake any Man, till that a Man did firſt forſake God, as appears in the Example of *Cain*, *Saul*, *Achitophel*, *Ahaziah*, *Judas*, &c.

3. That God calleth all, even thoſe Sinners who are *heavy laden with ſin*, and that he did never deny his mercy to any Sinner that asketh his mercy with a *penitent heart*. This the ſtory of the Goſpel witneſſeth, There came unto Chriſt all ſorts of

Mat. 11. 28.

of ſick Sinners the *Blind*, *Lame*, *Halt*, *Lepers*; ſuch as were ſick of *Palſies*, *Dropſies*, *Bloody-fluxes*, ſuch as were *Lunatick* and *poſſeſſed with unclean Spirits*, and *Devils*. Yet of all thoſe, not one that came and asked his mercy and help, went away without his Errand. If mercy be asked, mercy is found; were his *ſins* never ſo great, were his *Diſeaſe* never ſo *grievous*. Nay, he *offered* and gave his *mercy* to many who *never ask'd* it (being moved only with the *bowels* of his own *compaſſion*, and the ſight of their *miſery*) as to the Woman of *Samaria*, the Widow of *Naim*, and to the ſick Man that lay at the Pool of *Bethesda*, who had been 38. years ſick. If he thus willingly gave his mercy to them that *did not ask it*, and was *found of them* (as the Prophet ſaith) *that ſought him not*; will he deny mercy unto thee, who doſt ſo *earneſtly pray* for it with *Tears*; and doſt, like the poor *Publican*, ſo *heartily knock* for it, with *penitent fiſts* upon a *bruiſed* and *broken heart*: eſpecially when thou prayeſt to thy *Father*, in the Name and mediation of Chriſt, for whoſe ſake he hath promiſed to *grant whatſoever we ſhall ask of him*, as ſure as God is true he will not. Though *Ninevehs* ſins had provoked the Lord to ſend out his Sentence againſt them, yet upon their repentance he recalled it again, and ſpared the City; how much more, if thou likewiſe repenteſt, will he ſpare thee, ſeeing his Sentence is not yet

John 5. 19. Luke 7. 13.

Iſa. 56. 1. Rom. 10. 20.

John 14. 14.

yet gone forth againſt thee; if he deferred the judgments of *Ahab*'s days, for the external ſhew only which he made of humiliation, how much more will he clean turn away his vengeance, if thou wilt unfeinedly repent of thy ſin, and return unto him for grace and mercy?

He offered his mercy unto *Cain*, (who murdered his innocent Brother) *If thou doſt well, ſhalt thou not be accepted?* as if he ſhould have ſaid, if thou wilt leave thy envy and malice, and offer unto me from a faithful and contrite heart, both *thou* and thy *oblation* alſo ſhall be acceptable unto me. And unto *Judas* who ſo treacherouſly betray'd him in calling him *Friend* (a *ſweet* appellation of *love*) and when *Judas* offered, he readily conſenteth with the *mouth wherein was never found guile*) to kiſs thoſe diſſembling lips, *under which lurked the poiſon of Aſps.* Had *Judas* apprehended this word *Friend* from the mouth of *Chriſt*, as *Benhadad* did the word *Brother* from the mouth of *Ahab*, doubtleſs *Judas* ſhould have found the *God of Iſrael* more merciful than *Benhadad* found the *King of Iſrael.* But God was more [1] diſpleaſed with *Cain* for deſpairing of his *mercy*, than for murdering his *Brother*; and with [2] *Judas* for *hanging himſelf*, than for betraying his *Maſter*: in that they would make the *ſins* of mortal Men greater than the infinite mercy of the eternal God: or as if they could be more *ſinful* than God was *merciful.* Whereas the leaſt drop of *Chriſt's Blood*

Novit dominus mutare ſententiam, ſi tu noveris emendare vitam. Aug. in Pſalm 50.

Gen. 4. 7.

Mat. 26. 50.

1 Pet. 2. 22. 1 Kings 20. 31, 32, 33.

[1] *Judam* non tam ſcelus, quam deſperatio fecit penitus integrire. Aug. lib. de util. pœnit.

[2] Sceleratior omnibus, O *Juda* extitiſti, quem non pœnitentia duxit ad Dominum, ſed deſperatio traxit ad laqueum. Leo.

Blood is of more merits to procure God's mercy for Salvation, than all the sins that thou hast committed can be of force to provoke his wrath to thy damnation.

Satans fourth assault.

If Satan shall suggest, that all this is true of God's mercy, but that it doth not belong unto thee, because that thy sins are greater than other Mens, as being sins of knowledg, *and many years continuance, and such as thereby others have been undone: and for the most part committed wilfully and presumptuously against God and thy Conscience. And therefore though he will be merciful unto others, yet he will not be merciful unto thee*; meditate,

The Encounter.

1. That many (who are now in Heaven most blessed and glorious Saints) committed in the same kind (when they lived on Earth) as great and greater sins than ever thou hast committed, and continued (before they repented) in those sins as long as ever thou hast done. As therefore all their sins, and the continuance in them, could not hinder God's mercy upon their repentance, from forgiving their sins and receiving them into favour; no more shall thy sins, and continuance therein, hinder him from being merciful unto thee, *If thou dost repent as they did:* yea upon thy *Repentance*, every one of their Examples is a pledge that he will do the same unto thee that he did unto them, For as the *least sin* in *God's justice* without repentance is *damnable*, so the *greatest sin* upon repentance is in his *mercy pardonable*. The greatest and inveterate sins are but the sins of a Man, but the

1 Tim. i. 15.

the least of his *mercies* is the mercy of God. Because thou knowest thy own sins, thou doubtest whether they shall be pardoned. Mark how this doubting case is resolved by God himself. Many in *Esay*'s days, though (as thou dost) they had continued *so long* in sin, that 'twas *too late* for them now to seek to return unto God for *Grace* and *Mercy*. But God answered them, *Seek ye the Lord whilst he may be found: call upon him whilst he is near.* As if he had said, whilst *life lasts*, and my *word is preached*, I am near to be found of all that seek me and pray unto me. The people reply, But we (O Lord) are *grievous sinners*, and therefore dare not presume to call on thy Name, or to come near thy Holiness. To this God answereth, *Let the wicked forsake his way, and the man of iniquity his thoughts, and let him return unto me: and I will have mercy on him, and be his God, and I will pardon him abundantly.* But we would think (say the people) that if our sins were but ordinary sins, this Promise of mercy might belong to us; But because our sins are so great, and of such long continuance, therefore we fear lest when we appear before God, he will reject us. To this God answereth again, *My thoughts* (of mercy) *are not your thoughts, nor are your ways* (of pardoning) *my ways: for as the Heavens are higher than the Earth, so are my ways higher than your ways, and my thoughts than your thoughts.* If therefore every Sinner in the World were a *world* of such *sinners* as thou art

Isa. 55. 6, 7, 8, 9.

art; do you but yet, what God bids thee, *repent and believe*, and the *Blood of Jesus Christ*, being the *Blood of God*, *will cleanse both thee and them from all your sins.*

Acts 20. 28. 1 John 1. 7.

2. That as God did foresee all those sins which the World should commit, and yet *all those* could not hinder him from *loving the world*, so *that he gave his only begotten Son to Death, to save as many of the World as would believe and repent:* much less shall thy sins being the sins of the least number of the World, be able to hinder God from loving thy Soul, and forgiving thy sins, if thou dost repent and believe.

John 3. 16.

2. That if he loved thee so dearly, when thou wast his Enemy: that he payed for thee so dear a price as the spilling of his *Heart-blood*; how can he but be gracious unto thee, when to save thee will cost him but the casting of a *gracious look* upon thee! Look thou not therefore to the greatness of thy sins, but to the infiniteness of his mercy, which is so surpassing great, that if thou putteſt all thy own grievous sins together, and addest unto those the sins of *Cain* and *Judas*, and putteſt unto them the sins of all the *Reprobates* of the World, doubtless it would be a *huge heap*; yet compare this *huge heap* with the *infinite mercy* of God, and there will be no more comparison betwixt them, than betwixt the least *mole-hill* and the greatest *mountain* in a Country. The *cry* of the grievousest sins that ever we read of, could ne'r reach up *higher* than unto *Heaven*, as the *cry* of the sins

Rom. 5. 8, 9.

sin of *Sodom*: but the *mercy of God* (saith *David*) *reacheth up higher than the Heavens*, and so *over-toppeth* all our sins. And if *his mercy be greater than all his works*, it must needs be greater than all thy *sins*. And so long as his mercy is greater than the sins of the whole World, do but *repent*, there is no doubt of *pardon*.

Gen. 19. 13. Psalm 108. 4. Psal. 145. 9.

[1] *If Satan shall suggest that thou hast many times vowed to repent, and hast made shew of repentance for the time, yet didst fall to the same sins again and again, and that thy repentance was but feigned, and a mocking of God; And that seeing thou hast so often broke thy Vow, therefore God hath withdrawn his mercy, and hath changed his love*, &c. Meditate,

[1] Satan's fourth assault.

[2] 1. That though this were true (which indeed is hainous) yet it is no sufficient cause why thou shouldst *despair*, seeing that this is the common case of all the *Children of God in this life*, who vow so oft to forbear some sin, [3] till perceiving their *weakness* not able to perform it, they vow that they will vow no more. Their *Vows* shew the desires of their Spiritual Man; their *breaking*, the *weakness* of their corrupt *flesh*: And our oft-slips into the same sins, *Christ* foresaw when he taught us to pray daily, *Our Father forgive us our trespasses*.

[2] The Encounter.

[3] I remember (saith *Luther*) that *Sulpit.* was wont to tell me, Ego plus quam millies Deo vovi, &c. I have more than a thousand times vowed unto God, that I would mend my life, but I could never perform my vow. Henceforth I will make no such vow, because I verily know that I cannot keep it. Unless therefore God will be merciful unto me for Christ's sake, and grant be a blessed departure out of this wretched life, all my vows, and good works will stand me in no stead. This is the state of the deareſt Children of God in this life. Read *Luther* on Galat. Chap. 5.

And

and why doth Christ enjoin thee (who art but a sinful Man) *to forgive thy brother 7 times a Day, if he shall return 7 times in a Day, and say, it repenteth me:*) But to assure thee, that he (being the God of mercy and goodness it self) will forgive unto thee thy *seventy times seven-fold* sins in a Day which thou hast committed against him, if thou return unto him by true Repentance. The *Israelites* were cured by looking (though with weak eyes) on the *brazen Serpent*, as often as they were stung by the *fiery-serpents* in the *Wilderness*; to assure thee that upon thy tears of Repentance, thou shalt be recovered by faith in Christ, as oft as thou art wounded to Death by sin.

Luke 17.3,4. Matth.18.21, 22.

Numb.21.9. Post lacrymas gemitusq; graves clementia Christi, Confestim est oculos ante locanda tuos.

2. That thy Salvation is grounded, not upon the constancy of thine obedience: but upon the firmness of God's Covenant. Though thou varyest with God, and the Covenant be broken on thy behalf, yet it is firm on God's part; and therefore all is safe enough, if thou wilt *return*; for there is no *variableness* with him, *neither shadow of change*. He hath locked up thy Salvation and made it sure in his own *unchangeable purpose*; and hath delivered to thy keeping the Keys, which are [1] *Faith* and *Repentance*: and whilst thou hast them, thou mayst perswade thy self that thy salvation is sure and safe; for *whom God loveth he loveth to the end, and never repenteth* of bestowing his love on them who repent and believe.

James 1. 17. Rom 8. 28. Rom.9.11.

[1] By these Keys *Peter* opened Heaven to himself, and afterwards with the rest of the Apostles, unto others. *Luke* 20.62. Luke 24.47, &c. Job 20. 21. Job 13. 3. Rom. 11.29. Rom. 8. 9.

Lastly, *If Satan shall perswade thee thou hast been doubting a long time, and that it's best for*

Satans sixth assault.

for thee to despair, seeing thy sins increase, and thy Judgment draweth near; meditate,

1. That no sin (though never so great) should be a cause to move any Christian to despair, so long as God's mercy by so many *millions* of degrees is greater, and that every penitent and believing Sinner hath the pardon of all his sins confirmed by the *word* and *Oath* of God; *two immutable things, wherein it is impossible that God should lie.* His *word* is, That at *what time soever, a Sinner*, whosoever, *doth repent of sins*, whatsoever, (for both *time* and *sins*, and *sinners* are indefinite) *from the bottom of his heart, God will blot forth all his sins out of his remembrance, that they shall be mentioned unto him no more:* if we will not take his word (which God forbid we should doubt of) he hath given us his Oath: *As I live, I desire not the Death of the wicked, but that the wicked turn from his way and live.* As if he had said, Will ye not believe my *word? I swear* by my Life, that I delight not to damn any Sinner for his sins, but rather to save him upon his conversion and repentance. The meditation hereof moved *Tertul.* to exclaim, *Oh how happy are we, when God sweareth that he wills not our damnation! Oh what miserable wretches are we, if we will not believe God when he sweareth this Truth unto us!* Listen O drooping Spirit, whose Soul is assailed with waves of faithless despair, how happy were it to see many, like thee and *Hezekiah*, (*who mourn like Doves for the sense of*

Heb. 6. 18. Ezek. 18. 22. Dr. *King* of *London*, his Lectures on *Jonah.*

Ezek. 33. 11.

O fœlices nos quorum causa jurat Deus! O miseros nos si non Deo quidem juranti credimus! *Tertul.* Isa. 28. 14.

of sin, and chatter like Cranes and Swallows for the fear of God's anger) rather than behold many who die like *Beasts* without any feeling of their *own estate*, or any fear of *God's wrath*, or *Tribunal-seat*, before which they are to appear? Comfort thy self, O languishing Soul; for if *this Earth* hath any for whom Christ spilt his blood on the Cross, thou assuredly art one. Chear up therefore thy self in the *all-sufficient* atonement of the Lamb, which *speaketh better things than that of* Abel. And pray for those who never yet obtained the grace to have *such a sense* and detestation of sin. Thou art *one indeed* for whom Christ died, and from whom a wounded spirit (judging rather according to his *feeling* than by *Faith*) hath wrung that doleful voice of Christ, *My God, My God, Why hast thou forsaken me?* And doubt not but e're long thou shalt as truly *reign* with him as now thou dost *suffer* with him; for *Yea* and *Amen* hath spoken it. No sin bars a Man from Salvation, but only *incredulity* and *Impenitency*; nothing makes the sin against the Holy Ghost *unpardonable* but want of *Repentance*. The unfained desire to repent is as acceptable to God, as the perfectest Repentance that thou couldst wish to perform unto him.

Heb. 12.24.

Mat. 27.46. 2 Tim. 2.11. 2 Cor. 1.20. Apoc. 3.14. Heb. 6.6.

Meditate on these *Evangelical comforts*, and thou shalt see, that in the very agony of *Death*, God will so assist thee by his Spirit, that when *Satan* looketh for the greatest victory, he shall receive the foulest foil, yea when

when thy *eye-strings* are broken, that thou canst not see this *light*, *Jesus Christ* will appear unto thee to comfort thy Soul, and his *Holy Angels* will carry thee into his *Heavenly Kingdom*. Then shall thy Friends behold thee like *Manoa*'s Angel, doing wonders indeed, when they shall see a frail Man, in his *greatest weakness* (by the meer assistance of God's Spirit) overcoming the strength of sin, the bitterness of Death, and the power of Satan; and the fire of *Faith*, and perfume of *Prayer*, ascend up with Angels victoriously into *Heaven*. Luke 16 22. Judges 13.

An Admonition to them who come to visit the Sick.

THey who come to visit the Sick, must have a special care not to stand *dumb* and *staring* in the sick person's Face to disquiet him; nor yet to speak *idly*, and to ask *unprofitable* questions, as most do.

If they see therefore that the sick party is like to die, let them not dissemble; but lovingly and discreetly admonish him of his *weakness*, and to prepare for eternal life. One hour *well spent* when a Man's life is almost *out-spent*, may gain a Man the assurance of eternal life. Sooth him not with the vain hope of this *life*, lest thou betray his Soul to *eternal Death*. Admonish him plainly of his estate, and ask him briefly these or the like Questions.

Questions to be asked of a sick Man that is like to die.

DOST thou believe that the Almighty God, the Trinity of Persons in Unity of

of Eſſence, hath by his power made Heaven and Earth, and all things therein? and that he doth ſtill by his Divine Providence govern the ſame? So that nothing comes to paſs in the *world*; nor to *thy ſelf*, but what his *Divine Hand and Counſel had determined before to be done.*

2. Doſt thou confeſs that thou haſt tranſgreſſed and broken the holy *Commandments* of Almighty God, in *thought*, *word*, and *deed?* And haſt deſerved for breaking his *holy Laws* the *Curſe of God*, which containeth all the miſeries of this life, and everlaſting Torments in Hell-fire when this life is ended, if ſo be that God ſhould deal with thee according to thy deſerts.?

3. Art thou not *ſorry in thine heart* that thou haſt ſo broken his *Laws*, and neglected his *ſervice* and *worſhip*, and ſo much followed the *world* and thine own vain pleaſures? And wouldſt not thou lead a *holy life*, if thou wert to begin again?

4. Doſt thou from thy heart deſire to be reconciled to God in Jeſus Chriſt his *bleſſed Son, thy Mediator*, who is *at the right hand of God in Heaven, now appearing for thee in the ſight of God, and making requeſt unto him for thy Soul?*

Rom. 8. 34.

5. Doſt thou renounce all confidence in all other *Mediators*, or *Interceſſors*, *Saints*, or *Angels*, believing that *Jeſus Chriſt the only Mediator of the new Teſtament*, is able *perfectly to ſave them that come unto God by him, ſeeing he ever liveth to make interceſſion for them?* And wilt thou with *David* ſay unto

Heb. 9. 24.
1 Tim. 2. 5.
Heb. 7. 25.

Pſal. 73. 25.

unto Christ, *Whom have I in Heaven, but thee? and there is none on Earth that I desire besides thee.*

6. Dost thou confidently believe and hope to be *saved* by the *only merits* of that *bloody* Death and Passion which thy Saviour Jesus Christ hath suffered for thee; not putting any hope of Salvation in thine *own merits*, or in any other *means* or Creatures, being assuredly perswaded *that there is no salvation in any other*, and *that there is none other Name under Heaven whereby we must be saved?* Acts 4. 12. Acts 10. Isa. 26.

7. Dost thou heartily *forgive* all wrongs and offences done and offered unto thee, by any manner of person whatsoever? And dost thou willingly (from thy heart) *ask forgiveness* of them, whom thou hast grieved wrongfully in word or deed? and dost thou cast out of thy heart all *malice* and *hatred* which thou hast born to any body? that thou mayst appear before the face of *Christ* (*the Prince of Peace*) in perfect love and Charity. Isa. 9. 6. Heb. 12. 14.

8. Doth thy Conscience tell thee of any thing which thou hast wrongfully taken and dost still with-hold, from any *Widow* or *fatherless Children*, or from any other person whatsoever? be assured, that unless thou shalt restore, like *Zacheus*, those goods and lands, (if thou be able) thou canst not *truly* repent; and without *true Repentance* thou canst not be *saved*, nor look Christ in the face when thou shalt appear before the Judgment-seat.

9. Dost

9. Dost thou *firmly believe* that thy body shall be raised up out of the *Grave* at the sound of the *last Trumpet?* And that thy Body and Soul shall be united together again in the *Resurrection Day*, to appear before the *Lord Jesus Christ*; and thence to go with him into the Kingdom of Heaven, to live in everlasting bliss and Glory.

If the sick party shall answer to all these questions like a faithful Christian, then let all who are present join together, and pray for him, in these, or the like words.

A Prayer to be said for the Sick by them who visit him.

O Merciful Father, who art the Lord and giver of life, and to whom *belong the issues of Death:* we thy Children here assembled do acknowledg, that (in respect of our manifold sins) we are not worthy to ask any blessing for our selves at thy hands, much less to become Suiters to thy *Majesty* in the behalf of others; yet because thou hast commanded us to pray for one another, *especially* for the *sick*, and hast promised, *that the prayers of the Righteous shall avail much with thee:* in obedience therefore to thy *Commandment*, and confidence of thy gracious *Promise*, we are bold to become humble Suiters to thy *Divine Majesty* in the behalf of this our dear Brother (or Sister) whom thou hast visited with the chastisement of thy own fatherly hand. We could gladly wish the *restitution* of his health and a *longer continuance* of his life and Christian

James 5.

Fellow-

Fellowship against us: But forasmuch as it appeareth (as far as we can discern) that thou hast appointed by this *Visitation* to call for him out of this mortal life: we submit our wills to thy blessed will, and humbly intreat for Jesus Christ his sake, and the merits of his bitter Death and Passion (which he hath suffered for him) that thou wouldst pardon and forgive unto him all his sins: as well that wherein he was conceived and born, as also the offences and transgressions which ever since this day and hour he hath committed, in thought, word, and deed, against thy divine Majesty. Cast them behind thy back, *remove them as far from thy presence as the East is from the west*; blot them out of thy remembrance, lay them not to his charge; wash them away with the blood of Christ, that they may no more be seen, and deliver him from all the judgments which are due unto him for his sins, that they may never trouble his Conscience, nor rise in judgment against his Soul; and impute unto him the righteousness of Jesus Christ, whereby he may appear righteous in thy sight. And in his extremity at this time, we beseech thee look down from Heaven upon him with those eyes of grace and compassion, wherewith thou art wont to look upon thy Children in their affliction and misery. Pity thy wounded Servant, like the good *Samaritan*; for here is a sick Soul that needeth the help of such an Heavenly Physician. O Lord increase his Faith,

that he may believe that Christ died for him, and that his Blood cleanseth him from all his sins: and either *assuage* his *pains*, or else increase his *patience*, to endure thy blessed will and pleasure. And good Lord, lay no more upon him than thou shalt enable him to bear. *Heave* him up unto thy self with those *sighs* and *groans* which cannot be expressed. Make him now to feel what is the hope of his *Calling*, and what is the exceeding greatness of thy *Mercy* and Power towards them that *believe* in thee. And in his *weakness*, O Lord, shew thou thy *strength*. Defend him against the suggestions and temptations of *Satan*; who (as he hath all his life time) will now in his weakness especially seek to *assail* him and to devour him. O *save* his Soul, and *reprove Satan*, and command thy *holy Angels* to be about him, to aid him, and to chase away all evil and malignant spirits far from him. Make him more and more to loath this world, and *to desire to be loosed, and to be with Christ*. And when that *good hour* and time shall come (wherein thou hast determined to call for him out of this present life) give him grace *peacefully* and *joyfully* to yield up *his Soul into thy merciful Hands*, and do thou receive her into thy mercy, and let thy *blessed Angels* carry her into thy Kingdom. Make his *last hour* his *best hour*, his *last words* his *best words*, his *last thoughts* his *best thoughts*. And when the *sight* of his *eyes* is gone, and his *tongue* shall fail to do his Office, grant (O Lord) that his

his Soul may (with *Stephen*) behold Jesus Christ in Heaven ready to receive him: and that thy *Spirit* within him may *make request for him with sighs that cannot be expressed.* Rom. 8. 29. Teach us in *him* to read and see our *own end* and mortality: and therefore to be careful to prepare our selves for our *last ends*, and put our selves in a readiness against the time that thou shalt call for us in the like manner. Thus, Lord, we recommend this our dear Brother (or Sister) thy sick Servant unto thy eternal Grace and Mercy, in that Prayer which Christ our Saviour hath taught us, saying:

Our Father which art in Heaven, &c.

Thy grace, O Lord Jesus Christ, thy love, O heavenly Father, thy comfort and consolation O holy Spirit, be with us all, and especially, with this thy sick Servant, to the end, and in the end, Amen.

Let them read often unto the Sick some special Chapters of the *holy Scriptures*: as

The three first Chapters of the Book of *Job.*

The 14. and 19. Chapters of *Job.*

The 34. Chapter of *Deuteronomy.*

The two last Chapters of *Joshua.*

The 17. Chapter of the first of *Kings.*

The 2. 4. and 12. Chapters of the second of *Kings.*

The 38. 40. and 65. Chapter of *Isaiah.*

The History of the passion of Christ.

The 8. Chapter to the *Romans.*

The 15. Chapter of the first Epistle to the *Corinthians.*

The fourth of the first Epistle to the *Thessalonians.*

The fifth Chapter of the second Epistle of *Paul* to the *Corinthians.*

The first and last Chapter of St. *James.*

The 11. and 12. to the *Hebrews.*

The first Epistle to *Peter.*

The three first and the three last Chapters of the *Revelations:* or some of these.

And so exhorting the sick party to wait upon God by *faith* and *patience* till he send for him: and praying the Lord to send them a joyful meeting in the *Kingdom* of *Heaven,* and a blessed *Resurrection* at the last Day, they may depart at their pleasure, in the peace of God.

Consolations against impatience in Sickness.

IF in thy sickness by extremity of pain thou be driven to impatience, meditate

1. That thy *sins* have deserved the *pains* of *Hell,* therefore thou mayst with greater patience endure these *fatherly corrections.*

2. That these are the *Scourges* of thy heavenly Father, and the *Rod* in his *Hand.* If thou didst suffer with reverence, being a *Child,* the correction of thy *earthly Parents,* how much rather shouldst thou now subject thy self (being the Child of God) to the chastisement of thy heavenly Father, seeing it is for thine eternal good? Heb. 12. 9.

4. That Christ suffered in his Soul and Body far grievouser *pains* for thee, therefore thou must more willingly suffer his Vir dolorum. Isa. 53. 3.

blessed

blessed pleasure for thine own good. Therefore saith *Peter*, *Christ suffered for you leaving you an example that ye should follow his steps.* And, *Let us* (saith St. *Paul*) *run with joy the Race that is set before us, looking unto Jesus the Author and finisher of our Faith, who for the joy that was set before him, endured the Cross*, &c. 1 Pet. 2. 1. Heb. 12. 1, 2.

4. That these afflictions which now you suffer, *are none other but such which are accomplished in your Brethren that are in the world*, as witnesseth *Peter*: yea, *Job*'s afflictions were far more grievous. There is not one of the Saints which are now at rest in Heavenly joys, but endured as much as you do, before they went thither: yea many of them willingly suffered all the Torments that Tyrants could inflict upon them, that they might come to those heavenly Joys whereunto you are now called. And you have a promise that *the God of all grace, after that you have suffered a while, will make you perfect, stablish, strengthen, and settle you.* And that God *of his fidelity will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape, that you may be able to bear it.* 1 Pet. 5. 9. S. Romitus Cum quotannis gravi morbo tentaretur à Deo, doluit quod non uno anno liber esset, acsi à Deo tunc desertus fuisset. Vit. pat. c. 8. 1 Pet. 5. 1. 1 Cor. 10. 13. John 5. 5. Mat. . . 20. Exod. 2. 2. Apoc. 2. 10 2 Sam. 23. 24. Psalm 56. 8.

5. That God hath *determined the time* when thy affliction shall *end*, as well as the *time* when it began. *Thirty eight years* were appointed the *sick Man at Bethesda*'s Pool. 10 *years* to the woman with the *bloody Issue*. *Three months to* Moses. *Ten days Tribulation* to the *Angel* of the *Church* of *Smyrna*. *Three days Plague* to *David*. Yea the number of

the godly Mans tears are registred in *God's book*, and the *quantity* kept in his *bottle*.

Modicum & videbo vos. John 16. 16. Psalm 80. Apoc. 6. 11. John 16. 21. Psal. 110. 7. Nubecula est; cito transibit. John 16. 21.

The time of our trouble (saith Christ is but a *Modicum*, God's *Anger* lasts but a *moment* (saith *David*) a *little season* (saith the *Lord*) and therefore calls all the time of our pain, but the *hour of sorrow*. *David*, for the swiftness thereof, compares our present troubles to a *Brook*, and *Athanasius* to a *showre*: compare the *longest misery* that a Man endures in this life, to the *eternity* of *eternal Joys*, and they will appear to be *nothing*. And as the sight of a *Son* safe born makes the *Mother* forget all her former deadly *pain*, so the sight of *Christ* in *Heaven* who was *born for thee*, will make all these pangs of Death to be quite forgotten, as if they had never been: like *Stephen*, who as soon as he saw Christ, forgot his own *wounds*, with the horrour of the *Grave*, and terrour of the *stones*, and sweetly yielded his Soul into the hands of his *Saviour*. Forget thine own *pain*, think of Christ's *Wounds*; *Be faithful unto the Death, and he will give thee the Crown of Eternal Life.*

Act. 7. 58. Apoc. 2. 10. Job . 10. Rom. 8. 28. Verse 38. 39. Morbus non malis adnumerandus, quia multis utiliter accedit. Basil. in Hexam. Morbus est utilis quædam institutio, quæ docet caduca aspernere & cœlestia spirare. Nazian. ad Philagrium.

6. That you are now called to Repetition in *Christ's School*, to see how much *Faith*, *Patience*, and *Godliness* you have learned all this while: and whether you can, like *Job*, receive at the hand of God *some evil*, as well as you have hitherto received a great deal of *good*. As therefore you have always prayed, *Thy will be done*, so be not now offended at that which is done by his *holy will*.

7. That

7. *That all things ſhall work together for the beſt to them that love God?* inſomuch that *neither Death, nor Life, nor Angels, nor Principalities, nor Powers,* &c. *ſhall be able to ſeparate us from the love of God, which is in Jeſus Chriſt our Lord.* Aſſure your ſelf that every pang is a prevention of the *pains* of *Hell*, every *reſpit* an earneſt of *Heavens reſt*; and how many *ſtripes* do you eſteem Heaven worth? As your life hath been a *comfort* to others, ſo give your Friends a *Chriſtian* example to die, and deceive the *Devil* as *Job* did. It is but the *Croſs* of *Chriſt*, ſent before to crucifie the love of the World in thee; that thou mayſt go eternally to live with *Chriſt* who was *crucified for thee.* As thou art therefore a true Chriſtian, take up (like *Simon* of *Cyrene*) with both thy *Arms* his holy *Croſs*, carry it *after* him, *unto* him; thy pains will ſhortly paſs, and joys ſhall never paſs away.

Conſolations againſt the fear of Death.

IF in the time of thy *ſickneſs* thou findeſt thy ſelf *fearful* to die; meditate,

1. That it argueth a *daſtardly* mind to fear that which is not: For in the *Church of Chriſt* there is no *Death*, Iſa. 25.7,8. And *whoſoever liveth and believeth in Chriſt ſhall never die*, John 11.26. Let them fear Death who live without *Chriſt*: Chriſtians die not, but when they pleaſe God, they are like *Enoch* tranſlated unto God. Their pains are but *Elijah's fiery Chariot* to carry them to Heaven: or like *Lazarus's* ſores

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1. That it argueth a *daſtardly* mind to fear that which is not: For in the *Church of Chriſt* there is no *Death*, Iſa. 25. 7, 8. And *whoſoever liveth and believeth in Chriſt ſhall never die*, John 11. 26. Let them fear Death who live without *Chriſt*: Chriſtians die not, but when they pleaſe God, they are like *Enoch* tranſlated unto God. Their pains are but *Elijah's fiery Chariot* to carry them to Heaven: or like *Lazarus*'s ſores

Gen. 5. 24. 2 Kings 2. 11, 12. Luke 6. 23.

sending them to *Abraham*'s bosom. In a word, if thou be one that like *Lazarus loveſt Jeſus, thy ſickneſs is not unto the death, but for the glory of God*, who of his love changeth thy *living Death* to an *everlaſting Life*. And if many Heathen Men, as *Socrates*, *Curtius*, *Seneca*, &c. died willingly (when they might have lived) in hope of the immortality of the *Soul*: wilt thou being trained ſo long in Chriſt's School (and now called to the *Marriage Supper* of the bleſſed *Lamb*, Apoc. 19. 7.) be one of thoſe *Gueſts* that refuſe to go to that joyful *Banquet?* God forbid.

John 14.

2. Remember that thy abode is here but the *ſecond degree* of thy life; for after thou had firſt lived nine months in thy *Mothers womb*, thou waſt of neceſſity driven thence to live here in a ſecond degree of life. And when the number of Months which God hath determined for this life are expired, thou muſt likewiſe leave this and paſs to a *third degree* in the other world, which never ends. Which to them that live and die in the Lord, ſurpaſſeth as far this kind of *life* as this death that which one lives in his *Mother's womb*. To this laſt and *excelleneſt* degree of life, through this Door paſſed Chriſt himſelf, and all his Saints that were before thee; and ſo ſhall all the reſt after them and thee. Why ſhouldſt thou fear that which is common to all God's Elect? why ſhould that be uncouth to thee, which was welcome to all them? Fear not Death; for as it is the *Exo-*

John 14. 5.

dus

dus of a bad, ſo it is the *Geneſis* of a better World: the end of a *temporal*, but the beginning of an *Eternal* life.

Mors præſentis vitæ exitus, & introitus melioris. Bern. in Epiſt. ad Ro.

3. Conſider that there are but *three things* that can make Death ſo fearful unto thee. Firſt, the *loſs* thou haſt thereby. Secondly, the *pain* that is therein. Thirdly, the *terrible effects* which follow after. All theſe are but falſe fires and cauſleſs fears. For the firſt, if thou leaveſt here uncertain goods which *Thieves* may rob, thou ſhalt find in Heaven a true *Treaſure* that can never be taken away: theſe were but lent thee as a *Steward*, upon accounts, thoſe ſhall be *given* thee as the *reward* for ever. If thou leaveſt a *loving Wife*, thou ſhalt be married to *Chriſt*, which is more lovely. If thou leaveſt *Children* and *Friends*, thou ſhalt there find all thy *religious* Anceſtors and Children departed: yea *Chriſt* and all his bleſſed *Saints* and *Angels*: and as many of thy Children as be God's Children, ſhall thither follow after thee. Thou leaveſt an *earthly poſſeſſion*, and *a houſe of clay*: and thou ſhalt enjoy an *Heavenly Inheritance* and *manſion of Glory*: which is purchaſed, prepared, and reſerved for thee. What haſt thou loſt? Nay is not Death unto thee *gain? Go home, Go home*, and we will follow after thee.

Mat. 6. 19, 20.

John 14. 2. 2 Cor. 5. 1.

Secondly, For the *pain* in Death; the *fear* of Death more *pains* many than the very *pangs* of Death; for many a Chriſtian dies without any great *pangs* or *pains*. Pitch the *Anchor* of thy *hope* on the firm ground of the *word* of *God*, who hath promiſed in

Timor mortis ipſa morte peior.

2 Cor. 12.9. 1 Cor. 10.13. *thy weakness to perfect his strength, and not to suffer thee to be tempted above that thou art able to bear:* And Christ will shortly turn all thy temporal pains to his eternal Joys.

Lastly, As for the terrible *effects* which follow after Death, they belong not to thee being a member of Christ, for Christ by his Death hath taken away the sting of Death to the faithful, so that now there is no *condemnation to them that are in Christ Jesus.* And *Christ* hath protested, that *he that believeth in him hath everlasting life, and shall not come into condemnation, but hath passed from death unto life.* Hereupon the Holy Spirit from Heaven saith, *Blessed are the dead which die in the Lord*; and that *from thenceforth they rest from their labours, and their works do follow them.* In respect therefore of the faithful, *Death is swallowed up in Victory*; and this *sting* which is *sin* and the punishment thereof, is taken away by *Christ.* Hence Death is called in respect of our bodies, a *Sleep* and *Rest*, and in respect of our *Souls*, *a going to our heavenly Father*, *a departure in peace*, *a removing from this body to go to the Lord*, *a dissolution of Soul and Body to be with Christ.* What shall we say? *Precious in the sight of the Lord is the Death of his Saints.* These pains are but thy throws and travels, to bring forth eternal life. And who would not pass through Hell to go to Paradise? much more through Death? There is nothing after Death that thou needest fear:

Rom. 8. 1.

John 5. 24.

1 Cor. 15. 54. 1 Thess. 4. 13. Isa. 26. Apoc. 14. 1 John 4. 1. ἀπόλυσις ἐν εἰρήνῃ. Luke 3. 1 Cor. 3. Phil. 1. 23. ἀνάχυσις. Mors porta gloriæ. Greg. Janua vitæ. Ber.

fear; not thy *ſins*, becauſe Chriſt hath payed thy *Ranſom*; not the *Judg*, for he is thy *loving Brother*; not the *Grave*, for it is the *Lord's Bed*; not *Hell*, for thy Redeemer keeps the *Key*; not the *Devil*, for *God's holy Angels pitch their Tents about thee*, and will not leave thee, till they bring thee to Heaven. Thou waſt never nearer *Eternal life*: glorifie therefore Chriſt by a bleſſed Death. Say chearfully, *Come Lord Jeſus*, for thy Servant cometh unto thee: I am *willing*, Lord, help my *weakneſs*.

Seven ſanctified Thoughts, and mournful ſighs of a ſick Man, ready to Die.

NOW foraſmuch as *God* of his infinite mercy doth ſo temper our pain and ſickneſs, that we are not always oppreſſed with extremity, but gives us in the midſt of our extremities ſome reſpit to eaſe and refreſh our ſelves; thou muſt have an eſpecial care (conſidering how ſhort a time thou haſt, either for ever to loſe, or to obtain Heaven) to make uſe of every breathing time which God doth afford thee: and during that little time of eaſe, to gather ſtrength againſt the fits of greater anguiſh. Therefore in theſe times of relaxation and eaſe, uſe ſome of theſe ſhort Thoughts and Sighs.

The firſt Thought.

SEeing every Man enters into this life in tears, paſſeth it in ſwear, and ends it in ſorrow; ah what is there in it, that a Man ſhould deſire to live any longer in it? Oh! what a folly is it, that when the Mariner roweth

roweth with all his force to arrive at the wiſhed Port; and that the *Traveller* never reſteth till he comes to his Journeys end; we fear to deſcry our *Port*, and therefore would put back our Bark to be longer toſſed in this continual Tempeſt; we weep to ſee our journeys end, and therefore deſire our journey to be lengthened, that we might be more tired with a foul and cumberſom way.

The ſpiritual Sigh thereupon.

Gen. 47. 9. O Lord, this life is but a troubleſome Pilgrimage, few in days, but full in evils; and I am weary of it by reaſon of my ſins. Let me therefore (O Lord) intreat thy Majeſty in this bed of *ſickneſs*, as *Elias* did under the *Juniper-tree*

1 Kings 19. 4. *in his affliction: It is now enough, O Lord, that I have lived ſo long* in this Vale of miſery; *take my Soul into thy merciful hands, for I am no better than my Fathers.*

The ſecond Thought.

THink with what a body of ſin thou art loaden, what great *civil wars* are contained in a *little world*, the *fleſh*

Rom. 7. 24. James 4. 1. Gal. 5. 17. *fighting againſt the ſpirit*; *paſſion* againſt *reaſon*, *Earth* againſt *Heaven*, and the World within thee banding it ſelf for the World without thee; and that but one only means remains to end this conflict, *Death*, which (in God's appointed time) will ſeparate thy Spirit from thy fleſh; the pure and regenerate part of thy Soul, from that part which is impure and unregenerate.

This

The ſpiritual Sigh upon the ſecond Thought.

O *wretched man that I am, who ſhall deliver me from the body of this death?* O my ſweet Saviour Jeſus Chriſt, *thou haſt redeemed with thy precious blood.* And *becauſe thou haſt delivered my Soul from ſin, mine Eyes from tears, and my Feet from falling*; I do here from the very bottom of my heart, aſcribe the whole *praiſe* and *glory* of my ſalvation to thy only *grace* and *mercy*, ſaying, (with the holy *Apoſtle*) *Thanks be unto God, which hath given me the victory through our Lord Jeſus Chriſt.*

Rom. 7.24. 1 Pet. 2. Apoc. 5.9 Pſal. 116.8.

1 Cor. 15.57. Pſalm 145.

The third Thought.

THink how it behoves thee, to be aſſured that thy Soul is *Chriſts*; for *Death* hath taken ſufficient *gages* to aſſure himſelf of thy Body, and that *all* thy ſenſes be all ready to die, ſave only the ſenſe of *pain*; but ſith the *beginning* of thy being began with pain, marvel the leſs if thy *end* conclude with *Dolours*. But if theſe *temporal* dolours (which only afflict the body) be ſo painful; O Lord, *who can endure the devouring fire? who can abide the everlaſting burning?*

Iſa. 33. 14.

The ſpiritual Sigh upon the third Thought.

O Lord Jeſus Chriſt, the Son of the living God, who art the only *Phyſician* that canſt eaſe my *body* from pain, and reſtore my *Soul* to life eternal: put my *Paſſion*, *Croſs* and *Death*, betwixt my *Soul* and

and thy *Judgments:* and let the merits of thy *obedience* ſtand betwixt thy Fathers's *juſtice* and my *diſobedience:* and from theſe *bodily pains* receive my Soul into thine everlaſting peace: for I cry unto thee with *Stephen*; *Lord Jeſus receive my ſpirit.*

Acts 7. 59.

The fourth Thought.

THink that the *worſt* that Death can do, is but to ſend thy Soul *ſooner* than thy fleſh would be willing, to *Chriſt* and his heavenly Joys: Remember that *that worſt is thy beſt hope.* The worſt therefore of Death, is rather a help than a harm.

The ſpiritual ſigh upon the fourth Thought.

O Lord Jeſus Chriſt, the Saviour of all them that put their truſt in thee, forſake not him that in *miſery* flieth unto thy *Grace* for ſuccour and mercy; Oh ſound that *ſweet Voice* in the ears of my Soul, which thou ſpakeſt unto the *penitent Thief* on the *Croſs, This Day thou ſhalt be with me in Paradiſe.* For I, O Lord, do (with the Apoſtle) from my *Soul* ſpeak unto thee, *I deſire to be diſſolved, and to be with Chriſt.*

Luke 23.43.
Pſalm 1.23.

The fifth Thought.

OThink, (if thou feareſt to die) *That in Mount Sion there is no Death, for he that believeth in Chriſt, ſhall never die.* And if thou deſireſt to live, without doubt, the life *Eternal* (whereunto this Death is a *paſſage*) *ſurpaſſeth all.* There do all the faithful departed (having

Iſa. 25. 7, 8.
John 11. 25.

ving ended their miſeries) live with *Chriſt* in joys, and thither ſhall all the godly, which *ſurvive*, be gathered out of their troubles, to enjoy with him *eternal Reſt*.

The ſpiritual ſigh on the fifth Thought.

O Lord, thou ſeeſt the malice of Satan who (not contenting himſelf, *like a roaring Lion all the Days and Nights* of our life, to ſeek our deſtruction) ſhews himſelf *buſieſt*, when thy Children are *weakeſt*, and neareſt to their end: *O Lord reprove him*, and preſerve my Soul. He ſeeks to terrifie me with Death, which my ſins have *deſerved*; but let thy *Holy Spirit* comfort my Soul with the aſſurance of eternal life, which thy *Blood* hath *purchaſed*. Aſſwage my *pain*, increaſe my *patience*, and (if it be thy bleſſed will) end my *troubles*: for my Soul beſeecheth thee with old bleſſed *Simeon*, *Lord, now let me thy ſervant depart in peace, according to thy Word.*

1 Pet. 5. 8.

Luke 2. 29.

The ſixth Thought.

THink with thy ſelf what a bleſſing God hath beſtowed upon thee above *many millions* in the World: that whereas they are either Pagans, who worſhip not the true God; or Idolaters, who worſhip the true God falſly: thou haſt lived in a *true Chriſtian Church*, and haſt grace to die in the *true Chriſtian faith*, and to be buried in the *Sepulchre of God's Servants*; who all wait for the *hope of Iſrael*, and *raiſing* of their Bodies in the *reſurrection* of the *Juſt*.

Acts 26.6.7.
Luke 14.14.

The

The spirituel Sigh upon the sixth Thought.

John 11.25, 26. O Lord Jesus Christ, *who art the Resurrection and the life, in whom whosoever believeth shall live though he were dead.*

Verse 24. *I believe that whosoever liveth, and believeth in thee shall never die. I know that I shall rise again in the resurrection of the last day;*

Job 19.25, 26. *for I am sure, that thou my Redeemer livest, And though that after my death, Worms destroy my body, yet I shall see thee, my Lord, and my God, in this flesh.*

Grant therefore, O Christ, for thy bitter Death and Passion sake, that at that day I may be one of them to whom thou wilt pronounce that joyful sentence; *Come*

Mat.25.34. *ye blessed of my Father, inherit the Kingdom prepared for you before the foundation of the World.*

The seventh Thought.

THink with thy self how Christ endured for thee a *cursed Death*, and

Gal. 3. 13. Lam. 1. 12. the *wrath of God* which was due unto thy sins; and what terrible *pains* and *cruel torments* the *Aprstles* and *Martyrs* have voluntarily suffered for the defence of Christ's faith, when they might have *lived* by *dissembling* or *denying him?* how much more willing shouldst thou be to depart in the *faith in Christ*, having *less pains* to torment thee, and more *means* to comfort thee.

The

The spiritual Sigh upon the seventh Thought.

O Lord, My sins have deserved the *pains of Hell and eternal Death*; much more these *fatherly corrections*, wherewith thou dost afflict me: *But, O blessed Lamb of God, which takest away the sins of the world, have mercy upon me, and wash away all my filthy sins with thy most precious blood, and receive my Soul into thy Heavenly Kingdom; for into thy hands O Father, I commend my spirit, and thou hast redeemed me, O Lord, thou God of Truth.*

John 1. 29. Apoc. 1. 5. Luke 23. 42. Psalm 35. 1.

The sick person ought now to send for some godly religious Pastor.

IN any wise remember (if conveniently it may be) to send for some godly and religious *Pastor*: not only to *pray* for thee at thy Death, (for God in such a case hath promised *to hear the prayers of the righteous* [1] *Prophets, and* [2] *Elders of the Church*) but also upon thy *confession*, and *unfeigned repentance*, to *absolve* thee of thy sins. For as Christ hath given him a *calling to* [3] *baptize thee unto repentance for the remission of thy sins*: so hath he likewise given him a *calling*, and [4] *power* and [5] *authority* (upon repentance) *to absolve thee from thy sins*; [6] *I will give thee the Keyes of the Kingdom of Heaven: and whatsoever thou shalt bind upon Earth shall be bound in Heaven; and whatsoever thou shalt loose on Earth, shall be loosed in Heaven.* And again, *Verily I say unto you, whatsoever ye bind*

[1] Gen. 20. 7. Jer. 18. 20. & 37. 1. Ezek. 4. 14. 1 Sam. 9. 7. & 12. 9, 21.
[2] James 5. 14, 15, 16.
[3] Mark 1. 4. Acts 19. 4.
[4] 1 Cor. 5. 4.
[5] 1 Cor. 10. 8.
[6] Mat. 16. 19. Mat. 18. 18.

John 20.23 22.

bind in earth, ſhall be bound in heaven: and whatſoever ye looſe in earth, ſhall be looſed in heaven. And again, *Receive ye the holy Ghoſt: Whoſoever ſins ye remit, they are remitted unto them; and whoſoever ſins ye retain, they are retained.* This Doctrine was as ancient in the *Church* of God as *Job*, for *Elihu* tells him, *That when God ſtrikes a man with malady on his bed, ſo that his Soul draweth near the grave, and his life to the buriers: If there be any meſſenger with him, or any interpreter, one of a thouſand, to declare unto man his righteouſneſs, then will he have mercy upon him,* &c. And anſwerable hereunto ſaith St. *James*, (*if the ſick have committed ſins*) upon his repentance, and the Prayers of the *Elders*, *they ſhall be forgiven him. Theſe have power to ſhut Heaven, and to deliver* (the ſcandalous impenitent Sinner) *to Satan:* For *the weapons of their warfare are not carnal; but mighty, through God, to caſt down,* &c. *and to have vengeance in readineſs againſt all diſobedience.* They have the *Key of looſing*, therefore the *power of Abſolving.*

Job 33. 19, 20, 23, 24.

James 5. 17, 18.

Apoc. 11.6. 1 Cor. 5. 5. 2 Cor. 10.4. Mat. 16.19. Miniſtri peccata remittunt, non αὐτεξουσίως, ſed ὑπηρετικῶς. 1 Cor. 4.1, 2. 1 Cor 5. 4. Acts 13.38.

The *Biſhops*, and *Prieſts* of the *Church*, do not forgive ſins by any *abſolute Power* of their own (for ſo *only Chriſt*, their Maſter forgiveth ſins) but *miniſterially*, as the *Servants* of Chriſt, and *Stewards*, to whoſe fidelity their Lord and Maſter hath committed his *Keys:* and that is, when they do *declare* and *pronounce*, either *publickly or privately*, by the Word of God, what *bindeth*, what *looſeth*; and the *mercies* of God to penitent Sinners, or his *Judgments*

ments to impenitent and obstinate persons, and so do *apply* the *general Promises* or threatnings to the *penitent* or *impenitent*. For Christ from *Heaven* doth by *them* (as by his *Ministers* on *Earth*) declare *whom he remitteth and bindeth*, and to *whom he will open the gates of Heaven*, and *against whom* he will shut them. And therefore it is not said, *whose sins ye signifie to be remitted*, but *whose sins ye remit*. They then do remit sins, because *Christ by their Ministry remitteth sins*, *as Christ* by *his Disciples loosed Lazarus*, John 11.44. And as no water could wash away *Naamans Leprosy*, but the water of *Jordan*, (though other Rivers were as clear) because the *Promise* was annexed unto the waters of *Jordan*, and not of other Rivers; so though another Man may pronounce the *same words*, yet have they not the like *efficacy* and *power* to work on the Conscience, as when they are pronounced from the mouth of *Christ's Ministers*, because that the [1] *Promise* is annexed to the *word* of God, in their *mouths*. For them hath he [2] *chosen* [3] *separated*, and [4] *set apart* for this *work*; and to them he hath committed the [5] *Ministry*, *and word of Reconciliation*; by their holy [6] *Calling*, and [7] *ordination* they have received the [8] *holy Ghost*, and the *ministerial Power* of binding and loosing. They are *sent forth* of the *holy Ghost for this work whereunto he hath called them*. And Christ gives his Ministers power to forgive sins to the penitent in the same

To this end saith *Basil*, in Asc. c. 13. Christus omnibus Pastoribus Ecclesiæ, ἴσην παρέχει ἐξουσίαν, æqualem tribuit potestatem, cujus signum est quod omnes ex æquo ligant & solvunt, ut Petrus. Papists dare not deny this. Quilibet sacerdos (quātum est ex virtute clavium) habet potestatem indifferenter in omnes. Insuppl. Th. 4. 6. Verse 10.

[1] John 10. 21, 22.
[2] Acts 1.24.
[3] Acts 13. 2.
[4] Rom. 1.7.
[5] 2 Cor. 5. 18, 19.
[6] Acts 13.1. 1 Cor. 1. 1. Heb. 5.4. Tit. 1.5.
[7] John 20.22,23. Acts 13. 24.
[8] John 20.23.

same words that he teacheth us in the Lord's Prayer, to desire God to forgive us our sins; to assure all penitent Sinners, that by God his Ministers absolution doth fully, through the merits of Christ's blood, forgive them all their sins: So that what Christ decreeth in Heaven, in *foro judicii*; the same he declareth on Earth by his *reconciling Ministers, in foro pœnitentiæ*: so that as God hath *reconciled the world to himself by Jesus Christ*; *so hath he* (saith the Apostle) *given unto us the mystery of this Reconciliation.*

Luke 11. 4. 2 Cor. 5. 18.

He that sent them to *Baptize*, saying, *Go and teach all Nations, baptizing them*, &c. sent them also to remit sins: saying, *As my Father sent me, so send I you; whosoever sins ye remit, they are remitted unto them*, &c. As therefore none can *baptize* (though he use the same *water* and *words*) but only the lawful Minister, which Christ hath *called and authorized to this Divine and Ministerial Function*: so though others may *comfort* with good words; yet none can *absolve* from sin, but only those to whom *Christ* hath committed the holy *Ministry and word of reconciliation*: and of their *absolution*, Christ speaketh, *He that heareth you heareth me.* In a *doubtful title* thou wilt ask the counsel of the *skilful Lawyer*, in peril of *sickness* thou wilt know the advice of the *learned Physician*: and is there no danger in *dread of damnation*, for a *sinner* to be his *own Judg.*

John 20. 21, 23.

2 Cor. 2. 7, 10. Heb. 5. 4.

2 Cor. 5. 18, 19. Luke 10. 16.

Judicious

Judicious *Calvin* teacheth this point of Doctrine moſt plainly; *Etſi omnes mutuo nos debeamus conſolari,* &c. *Although* (ſaith he) *we ought to comfort and confirm one another in the confidence of Gods mercy, yet we ſee that the Miniſters are appointed as Witneſſes and Sureties to aſcertain our Conſciences of the remiſſion of ſins: inſomuch as they are ſaid to remit ſins, and to looſe Souls. Let every faithful Man therefore remember that it is his duty (if inwardly he be vexed and afflicted with the ſenſe of his ſins) not to neglect that remedy which is offered unto him by the Lord,* to wit, *that (for the eaſing of his Conſcience) he makes private confeſſion of his ſins unto his Paſtor; and that he deſire his private endeavour for the application of ſome comfort unto his Soul: whoſe office it is (both publickly and privately) to adminiſter Evangelical Conſolation to God's people.* Lib. 3. Inſtit. c. 4. ſect. 12.

Beza [1] highly commendeth this practice: and *Luther* ſaith, *That he had rather loſe a thouſand worlds, than ſuffer private confeſſion to be thruſt out of the Church,* Our *Church* hath ever moſt [2] *ſoundly* maintained the *truth* of this Doctrine; but moſt *juſtly* aboliſhed the tyrannous and Antichriſtian abuſe of *Popiſh auricular confeſſion*; which they thruſt upon *the Souls of Chriſtians,* as an *expiatory Sacrifice,* and a *meritorious ſatisfaction* for ſin, *racking* their Conſcience to *confeſs,* when they feel no diſtreſs, and to enumerate *all* their ſins, which is impoſſible: that by this means they might *dive*

[1] In Antith. Papatus & Chriſtianiſ. vo. 1. fo. 66. 109. & ſeq.

[2] Witueſs our Lyturgy. Dr. *Holland* abſolved Dr. *Reinolds*,, who not being able to ſpeak, kiſſed the hand wherewith he was abſolved.

dive into the secrets of all Men, which oftimes hath proved pernicious, not only to *private Persons*, but also to *publick States*. But the truth of God's Word is, that no Person having received *Orders* in the *Church* of *Rome* can truly [1] *absolve* a Sinner; for the keys of *Absolution* are two; the one is the key of *Authority*, and that only [1] *Christ* hath; the other is the key of *Ministry*, and this he [2] gives to his *Ministers*, who are therefore called the *Ministers of Christ*. The [3] *Stewards of God's Mysteries*, The [4] *Ambassadors of Reconciliation*, *Bishops*, *Pastors*, *Elders*, &c. But *Christ* never ordained in the *New Testament* any order of *sacrificing Priests*: neither is the name ἱερεὺς which properly signifieth *sacerdos*. or *sacrificing Priest*, given to an Officer of *Christ*, in all the *New Testament*: Neither do we read in all the *New Testament* of any who confessed himself to be a *Priest*, but *Judas*. Neither is there any *real Priest* in the *New Testament*, but *only Christ*. Neither is there any *part* of his *Priesthood*, to be now accomplished on *Earth*, but that which he fulfilleth in *Heaven*, by making *intercession* for us. Seeing therefore *Christ* never ordained any order of *sacrificing Priests*: and that Popish Priests scorn the name of *Ministers of the Gospel*, to whom only Christ committed his *Keys*: it necessarily followeth, that no *Popish Priest* can truly either *excommunicate* or *absolve* any Sinner, or have any *lawful* right to meddle with *Christ's Keys*. But the *Antichristian abuse* of this Divine Or-

[1] Apoc. 2. 9. Mat. 2. 7. Luke 5. 21.
[2] Mat. 16. 19.
[3] 1 Cor. 4. 1.
2 Cor. 5. 20.
[4] Ministerii clavis duplex est, una scientia discernendi. 1 Cor. 12. 10. 1 John 4. 1. Jer. 25. 15. Alia est potestas ligandi & absolvendi. John 20. 23. Matth. 27. 4. Heb. 7. 24, 27, 28, 29. Heb. 8. 4. Heb. 7. 25.

Ordinance should not abolish the *lawful use* thereof betwixt Christians and their Pastors in *cases* of *distress of Conscience*, for which it was chiefly ordained.

And verily, there is not any means more excellent to *humble a proud heart*, nor to *raise* up an *humble Spirit*, than this spiritual conference betwixt the Pastors and the People committed to their charge. If any *sin* therefore troubleth thy *Conscience*, confess it to *God's Minister*, ask his *counsel*, and if thou dost truly repent, receive his *Absolution*. And then doubt not in *foro Conscientiæ*, but thy sins be as verily forgiven on Earth, as if thou didst hear Christ himself in *foro judicii*, *pronouncing* them to be forgiven in Heaven. *Qui vos audit, me audit*; he that heareth you, heareth me. Luke 10. 16. Try this, and tell me whether thou shalt not find more ease in thy Conscience, than can be expressed in words. Did prophane Men consider the *Dignity* of this Divine Calling, they would the more honour the *Calling*, and reverence the Persons.

The sick Man (having thus eased his Conscience, and received his *Absolution*) may do well (having a convenient number of faithful Christians joined with him) to receive the *Holy Sacrament* of the *Lord's Supper*; to encourage him in his *Faith*, and to discourage the *Devil* in his *assaults*. In this respect the [1] *Council* of *Nice* termeth this Sacrament, *Viaticum*, the *Souls provision for his Journey*. And albeit the *Lord's Supper* be an Ecclesiastical action, yet forasmuch

[1] Concil. Nic. Can. 12.

asmuch as our Lord (the first Instituter celebrated it in a [1] private House, and that S. [2] *Paul* termeth the Houses of Christians, the *Churches of Christ*: and that [3] Christ himself hath promised *to be in the midst of the faithful, where but two or three are gathered together in his Name*: I see no reason, but if *Christians* desire it (when they are not through sickness able to come to the *Church*) but that they should receive, and Pastors ought to administer unto them the Sacraments at home. He sheweth more simplicity than knowledge, who thinks that this savours of a *private Mass*. For a Mass is called *Private*, not because it is said in a private House, but because (as Bishop [4] *Jewel* teacheth out of [5] *Aquinas*) the Priest receiveth the Sacrament himself alone, without distribution made unto others, and then it is private, although the whole Parish be present and look upon him. There is as much difference between such a Communion, and the *Antichristian Idol* of a private *Mass*, as there is betwixt Heaven and Hell. For at a Communion in a private Family upon such an extraordinary occasion, *Christ* his *institution* is observed, many faithful Brethren meet together and *tarry one for another*, Christ his Death is remembred and shewed, and the Minister together with the Faithful, and the sick party do communicate. Mr. *Calvin* saith, *That he doth very willingly admit administering the Communion to them that are sick, when*

[1] Mat. 26. 18. Luke 22. 12.
[2] Rom 16. 5. Philem. v. 2
[3] Mat. 18. 20.

[4] *Jewel* against *Harding*, Art. 1. of private Mass fol. 4.
[5] In missis privatis sufficit si unus sit præsens, scilicet Minister, qui populi totius personam gerit. Aquin. part. 8. q. 38. Art. 5.
[6] De cœnæ administratione ita sentio libenter, admittendum esse hunc morē, ut apud Grotus celebretur communio, cum ita res & opportunitas ferret. Epist. 51.

when the case and opportunity so requireth. And in [1] another place he saith, *That he had many weighty reasons to compel him not to deny the Lord's Supper unto the sick.* Yet I would wish all Christians to use to receive often in their health, especially once every month with the whole Church; for then they shall not need so much to assemble their friends upon such an occasion, nor so much to be troubled themselves for want of the Sacrament. For as Mr. *Perkins* saith very well, *The fruit and efficacy of the Sacraments is not to be restrained to the time of receiving, but it extends it self to the whole time of man's life afterwards:* the efficacy whereof did men throughly understand, they would not need to be so often exhorted to receive it.

[1] Cur cœnam ægrotis negandam esse non arbitror, multæ & graves causæ me impellunt. Epist. 32. 1. *Perkins* his right way to Dying.

Pastores omnes hic exoratos velim, ut in hujus controversiæ statum penitius introspiciant nec fideles ex hac vita migrantes & panem vitæ petentes viatico suo fraudari sinant, ne lugubris ista in iis adimpleatur lamentatio, Parvuli panem petunt, & non sit qui frangat eis. As therefore when a *wicked liver* dieth he may say to death as *Ahab* said to *Elijah, Hast thou found me, O mine Enemy?* So on the other side, when it is told a penitent Sinner, that Death knocks at the door, and begins to look him in the face, he may say of Death, as *David* said of *Ahimaas, Let him come,* and welcome, *for he is a good man, and cometh with good tidings:* he is the messenger of Christ, and bringeth unto me the joyful news of eternal life. And

Admonitio ad Pastores. Lam. 4. 4.

1 Kings 1. 2, 10.

2 Sam. 28. 28. Ut moriare pius, vivere disce pie.

as the *Red Sea* was a gulf to drown the *Egyptians* to deſtruction, but a paſſage to the *Iſraelites* to convey them to *Canaans* poſſeſſion: ſo Death to the wicked is a *ſink* to hell and condemnation; but to the godly the gate to everlaſting life and ſalvation. And one day of a [1] *bleſſed Death*, will make amends for all the *ſorrows* of a *bitter life*.

[1] Summum hominis bonus ex hac vita exitus.

When therefore thou perceiveſt thy ſoul departing from thy body, pray with thy tongue if thou canſt, elſe pray in thy heart and mind, theſe words, fixing the eyes of thy ſoul upon Jeſus Chriſt thy Saviour.

A Prayer at yielding up of the Ghoſt.

O *Lamb of God* which by thy blood haſt taken away the ſins of the world, have mercy upon me a ſinner, *Lord Jeſus receive my ſpirit.* Amen.

John 1. 29.

When the ſick party is departing, let the faithful that are preſent kneel down, and commend his ſoul to God, in theſe or the like words:

Luke 18. 13.

O Gracious God and merciful Father, *who art the refuge and ſtrength, and very preſent help in trouble:* lift up the *light of thy favourable countenance* at this inſtant upon thy ſervant that now cometh to appear in thy preſence: *waſh away*, good Lord, all *his ſins*, by the merits of Chriſt Jeſus blood, that they may never be laid to his charge. Increaſe his *faith*, preſerve and keep ſafe his *ſoul* from the danger of the *Devil* and his wicked *Angels*. Comfort him with thy holy Spirit, cauſe him now to

Pſalm 46. 1. Pſalm 49.

[1] John 1. 7.

feel

feel that thou art his *loving Father*, and that he is thy child by *Adoption* and *Grace*. Save O Christ, the price of thine own blood, and suffer him not to be lost whom thou hast bought so dearly. Receive his soul, as thou didst the *penitent thief* into thy heavenly *Paradise*: Let thy blessed Angels conduct him thither, as they carried the soul of *Lazarus*: grant unto him a joyful resurrection at the last day. O Father, hear us for him, and hear thine *own Son*, our only *Mediator*, that *sits at thy right hand*, for *him* and *us all*; even for the merit of that bitter death and passion which he hath suffered for us. In confidence whereof we now recommend his soul into thy fatherly hands, in that blessed prayer which our Saviour hath taught us in all times of our troubles to say unto thee: *Our Father*, &c.

Thus far of the Practice of Piety in dying in the Lord.

Now followeth the Practice of Piety in dying for the Lord.

THE *Practice of Piety* in dying *for* the Lord, is termed *Martyrdom*.

Martyrdom is the Testimony which a Christian beareth to the Doctrine of the Gospel, by enduring any kind of Death: to invite many, and *or confirm all, to embrace the truth thereof.* To this kind of death Christ hath promised a *Crown*; *Be thou faithful unto the death, and I will give thee the Crown of life.* Which promise the Church so firmly believeth, that they termed *Martyrdom*

1 Cor. 12. 13. Sanguis Martyrum semen Ecclesiæ. Martyres acceperunt non dederunt coronas. Leo. Martyrio coronatus. Eus. usual. δώσω σοι τὸν στέφανον τῆς ζωῆς.

it self, a *Crown*. And God to animate Christians to this excellent prize, would by a *prediction* that *Stephen*, the first Christian *Martyr*, should have his name of a *Crown*.

Of *Martyrdom* there are three kinds.

Bern. Ser. in fest. innoc, Frid. nausea invit. Johan. Flores. Hist. ad An. 66. Mat. 2. Acts 7. Acts and Monum. 1 Pet. 2.10.

1. *Sola voluntate*, in will only, as *John* the *Evangelist*, (who being boiled in a Cauldron of Oyl) came out rather *annointed* than *sod*: and died of old age at *Ephesus*.

2. *Solo opere*, in deed only, as the *Innocents* of *Bethlehem*.

3. *Voluntate & opere*, both in will and deed, as in the Primitive Church, *Stephen*, *Polycarpus*, *Ignatius*, *Laurentius*, *Romanus*, *Antiochianus*, and thousands. And in our days, *Cranmer*, *Latimer*, *Hooper*, *Ridley*, *Farrar*, *Bradford*, *Philpot*, *Sanders*, *Glover*, *Taylor*, and others innumerable, whose *fiery zeal* to Gods truth, brought them to the *flames* of Martyrdom, to seal Christ's *Faith*. It is not the cruelty of the Death, but the *innocency* and *holiness* of the cause, that maketh a Martyr. Neither is an erroneous Conscience a sufficient warrant to suffer *Martyrdom*: because *science* in God's Word must direct *Conscience* in man's heart. For they who killed the Apostles, in their erroneous consciences, thought they did *God good service*; and *Paul* of *zeal* breathed out *slaughters against the Lord's Saints*. Now whether the cause of our *Seminary Priests* and *Jesuits* be so *holy*, *true*, and *innocent*, as that it may

Causa, non passio facit martyrem. Aug. Epi. Non mortes sed mores. Dr. Boys. Tho. Aq. in 1. p. quest. 19. art. 6. John 16. 2. Acts 9. 1. Phil. 3. 6.

warrant their Conscience to *suffer Death*, and to hazard their *eternal salvation* thereon; let *Paul*'s Epistle written to the *ancient* Christian *Romans* (but against our *new Antichristian Romans*) be judg: and it will plainly appear, that the Doctrine which St. *Paul* taught the ancient Church of *Rome*, is *ex Diametro* opposite in 20 fundamental points of true Religion, to that which the new Church of *Rome* teacheth and maintaineth: For St. *Paul* taught the Primitive Church of *Rome*.

Epistola ad Romanos, is no Epistola in Romanos.

1. That our *Election* is of God's *Free-Grace*, and not *ex operibus prævisis*, Rom. 9. 11. Rom. 11. 5, 6.

2. That we are *justified* before God by *faith only*, without *good works*, Rom. 3. 20, 28. Rom. 4. 2, *&c.* Rom. 1. 17.

3. That the *good works of the regenerate*, are not of their *own condignity meritorious*, nor such as can deserve Heaven, *Rom.* 8. 8. *Rom.* 11. 6. *Rom.* 6. 23.

4. That *those Books only* are *God's Oracles* and *Canonical Scripture*, which were committed to the *custody* and credit of the *Jews*, Rom. 3. 2. Rom. 1. 2. Rom. 16. 26. such were never the *Apochrypha*.

5. That the *holy Scriptures* have *Gods* authority, [1] *Rom.* 9. 17. *Rom.* 3. 4. *Rom.* 11. 32. conferred with *Gal.* 3. 22. Therefore *above* the authority of the *Church*.

[1] Note that the Scripture saith, God saith, and the Scripture concludeth he is all one with *Paul*.

6. That all, as well *Laity* as *Clergy*, that will be saved, must familiarly *read or know* the *holy Scripture*, Rom. 15. 4. Rom. 10. 1, 2, 8. Rom. 16. 26.

τὰ εἰδωλα, Having reference to what he ſpake before. Rom. 1. 23. of Images.

7. *That all Images* made of the *true God*, are very *Idols*, R. 1. 23. & R. 2. 22. conferr'd.

8. That to *bow* the *knee religiouſly* to an *Image*, or to worſhip any Creature, is meer *Idolatry*, R. 11. 4. and a *lying ſervice*, R. 1. 25.

9. That we muſt not pray unto any but to God *only*, in whom we believe, *Rom.* 1. 13, 14. *Rom.* 8. 15, 27. Therefore not to *Saints* and *Angels*.

10. That *Chriſt* is our *only interceſſor* in Heaven, *Rom.* 8. 34. *Rom.* 5. 2. *Rom.* 16. 27.

11. That the *only ſacrifice* of Chriſtians, is nothing but the *ſpiritual ſacrificing* of their *ſouls* & *bodies* to ſerve God in *holineſs* and *righteouſneſs*, R. 12. 2. R. 15. 16. therefore no *real* ſacrificing of Chriſt in the Maſs.

12. That the *religious worſhip* call'd *doulia* as well as *latria*, belongeth to *God alone*, Rom. 9. Rom. 12. 1. Rom. 16. 18. conferr'd.

13. That all Chriſtians are to *pray* unto God in their *own native language*, Ro. 14. 11.

14. That we have not of our ſelves, in the *ſtate of corruption*, *free will unto good*, Rom. 7. 11, *&c.* Rom. 9. 16.

15, That Concupiſcence in the *regenerate*, is ſin, Rom. 7. 7, 8, 10.

16. That the Sacraments do not *confer* grace, *ex opere operato*, but ſign and ſeal what is already confirmed unto us, *Rom.* 4. 11, 12. *Rom.* 2. 28, 29.

17. That every true believing Chriſtian may in this life be *aſſured of his ſalvation*, Rom. 8. 9, 16, 35, *&c.*

18. That no man in this life, ſince *Adams fall*, can perfectly *fulfil* the Commandments

nients of God, *Rom.* 7, 10, *&c. Rom.* 3. 19, *&c. Rom.* 11. 32.

19. That to place Religion in the *difference of Meats and Days*, is superstitious, *Rom.* 14. 3, 5, 6, 17, 23.

20. That the *imputed Righteousness* of Christ, is that only that makes us just before God, *Rom.* 4. 9, 17, 23.

21. That Christ's *flesh* was made of the *Seed* of *David*, by *Incarnation*, not of a *Wafer-Cake* by *Transubstantiation*, Rom. 1. 3.

22. That all true Christians are *Saints*, and not those whom the Pope doth only *canonize*, Rom. 1. 7. Rom. 8. 27. Rom. 15. 31. Rom. 16. 2. & 15. Rom. 15. 25.

23. That *Ipse*, Christ the *God of Peace*, and not *Ipsa*, the *Woman* should bruise the *Serpent's head*, Rom 16. 20.

24. That every soul must of *conscience be subject*, and pay *tribute* to the *Higher Powers*, that is, the Magistrates, which bear the *sword*, Rom. 13. 1, 2, *&c.* and therefore the *Pope* and *Prelates* must be subject to their *Emperors*, *Kings*, and *Magistrates*, unless they will bring *damnation* upon their souls, as *Traytors* that resist God and his Ordinance, *Rom.* 13. 2.

25. That *Paul* (not *Peter*) was ordained by the *grace of God*, to be the chief *Apostle of the Gentiles*; and consequently of *Rome*, the chief City of the *Gentiles*, [1] Rom. 15. 15, 16, 19, 20, *&c.* Rom. 11. 14. Rom. 16. 4.

26. That the *Church of* Rome *may err and* at *Appii forum*, hearing that he was coming towards *Rome*, Acts 28. 25.

[1] Seems by Rom. 15. 20, 29. and the whole last Chapter, that the Christians who were in *Rome* before *Paul* came thither, were converted by those Preachers whom he had sent thither before him: for he calls them his Helpers, verse 3. 9. Kinsmen, verse 7. 14. Fellow-prisoners, v. 7. the First-fruits of *Achaia*, where he had preached, v. 7. all familiar to him and to *Tertius*, who writ the Epistle, v. 22. And therefore they came so joyfully to meet *Paul*

fall away from the true Faith, as well as the *Church of Jeruſalem*, or any other *particular Church*, Rom. 11. 20, 21, 22.

And ſeeing the new *upſtart Church of Rome*, teacheth in all theſe, and in innumerable other points, clean contrary to that which the Apoſtle taught the *Primitive Romans*, let God and this Epiſtle judg betwixt them and us, whether of us both ſtands in the *true ancient Catholick Faith* which the *Apoſtle* told the *old Romans?* and whether we have not done well to depart from them, ſo far as they have departed from the *Apoſtles Doctrine?* And whether it be not better to return to St. *Paul's* truth, than ſtill to continue in *Romes* error? And if this be true, then let *Jeſuits* and *Seminary Prieſts* take heed and fear, leſt it be not *faith* but *faction*; not *truth*, but *treaſon*; not *Religion*, but *Rebellion*, beginning at *Tybur*, and ending at *Tyburn*, which is the cauſe of their death. And being ſent from a troubleſome *Apoſtolical* See, rather than from a peaceable *Apoſtolical* Seat, becauſe they cannot be ſuffered to perſwade *Subjects* to break their *Oaths*, and to withdraw their *Allegiance* from their *Soveraign* to raiſe Rebellion, to move Invaſion, to ſtab and poiſon *Queens*, to kill and murther *Kings*, to blow up whole States with *Gun-Powder*; they deſperately caſt away their own *bodies* to be hanged and quartered; and (their *ſouls* ſaved, if they belong to God) I wiſh *ſuch honour to all his Saints* that ſends them. And I have *juſt* cauſe to fear,

fear, that the Miracles of *Lipsius* two Ladies, *Blunstons* Boy, *Garnets* Straw, and the Maids fiery Apron, will not suffice to clear that these men are not *Murtherers of* themselves, rather than *Martyrs of Christ*.

And with what *Conscience* can any *Papist* count *Garnet* a *Martyr*, when his *own* conscience forced him to confess, that it was for *Treason*, and not for *Religion* that he died? But if the Priests of such a *Gunpowder* Gospel be *Martyrs*, I marvel who are *Murtherers?* If they be *Saints*, who are *Scythians?* & who are *Canibals*, if they be *Catholicks?*

But leaving these, if they will be filthy, to their filthiness still, let us (to whose fidelity the Lord hath committed his *true faith*, as a precious *depositum*) pray unto God, that we may lead a holy *life*, answerable to our holy *faith*, in *piety* to *Christ* and obedience to our King, that if our Saviour shall ever *count us worthy that honour to suffer* Martyrdom for the *Gospels* sake, be it by open *burning* at the stake, as in Q. *Maries days*; or by secret *murthering*, as in the *Inquisition house*; or outragious *massacring*, as in the *Parisians Mattens*; in being *blown up* with *Gun-powder*, as was intended in the *Parliament-house*, we may have *grace* to pray for the assistance of his *holy Spirit*, so to strengthen our *frailty*, and to defend his cause, as that we may seal with our *deaths* the *evangelical* truth which wa have professed in our lives. That in the days of our lives we may be *blessed* by his *Word*, in the day of Death be blessed in the *Lord*,

Ut Alexandri causa iis qui illam scire cupiunt patefiat, judicatus est Ephesi ab Emilio Frontino Proconsule non propter professionis nomen, sed propter perpetrata latrocinia, cum jam esset prævaricator (& Proditor) Euseb. Hist. Eccl. lib. 5. c. 18.

1 Tim. 6. 20. Pro. 24. 21. 1 Pet. 2. 17. Acts 5. 41.

Luke 11. 28. Apoc. 14. 13. Mat. 25. 34. Apoc. 22. 20.

and in the day of *judgment* be the bleſſed of his *Father: Even ſo grant Lord Jeſus.* Amen.

A Divine Colloquy between the Soul and her Saviour, concerning the effectual merits of his Dolorous Paſſion.

Soul.

LORD, *wherefore didſt thou waſh thy Diſciples feet? Chriſt.* To teach thee how thou ſhouldſt prepare thy ſelf to come to my Supper.

John 13. 14. S. *Lord, why ſhouldſt thou waſh them thy ſelf? Ch.* To teach thee humility, if thou wilt be my Diſciple.

Luke 22. 19. S. *Lord, wherefore didſt thou before thy Death inſtitute thy laſt Supper? Ch.* That thou mighteſt the better remember my Death, and be aſſured that all the merits thereof are thine.

John 18. 2. S. *Lord, wherefore wouldſt thou go to ſuch a place where* Judas *knew to find thee? Ch.* That thou mighteſt know that I went as willingly to ſuffer for thy ſin, as ever thou wenteſt to any place to commit ſin.

John 8. 1. Gen. 3. 3. S. *Lord, wherefore wouldſt thou begin thy paſſion in a Garden? Ch.* Becauſe that in a Garden thy ſin took *firſt* beginning.

Mat. 26. 40. Iſa. 63. 5. S. *Lord, wherefore did thy three ſelect Diſciples fall faſt aſleep, when thou beganſt to fall into thy agony? C.* To ſhew that I *alone* wrought the work of thy Redemption.

Mat. 26. 4. Pſal. 9. 23. S. *Lord, why were there ſo many plots and ſnares laid for thee? C.* That I might make thee to eſcape all the ſnares of thy Ghoſtly Hunter.

S. *Lord*

S. *Lord, why wouldſt thou ſuffer* Judas *(betraying thee) to kiſs thee? C.* That by enduring the words of diſſembling lips, I might there begin to expiate ſin, where Satan firſt brought it into the world. Mat. 26. 46. Gen. 3. 4, 5.

S. *Lord, why wouldſt thou be ſold for thirty pieces of Silver? C.* That I might free thee from perpetual bondage. Mat. 27. 3.

S. *Lord, why didſt thou pray with ſuch ſtrong crying and tears? C.* That I might quench the *fury* of God's *Juſtice*, which was ſo *fiercely* kindled againſt thee. Mark 26. 39. Heb. 5. 7.

S. *Lord, why waſt thou ſo afraid and caſt into ſuch an agony? C.* That ſuffering the wrath due to thy ſins, thou mighteſt be more ſecure in thy death, and find more comfort in thy croſſes. Luke 22. 44.

S. *Lord, wherefore didſt thou pray ſo oft, and ſo earneſtly, that the cup might paſs from thee? C.* That thou mighteſt perceive the horror of that *curſe* and *wrath*, which being due to thy *ſins*, I was then to drink and endure for thee. Mal. 26, 29, 42, 44. Gal. 3. 13.

S. *Lord, wherefore didſt thou after thy wiſh ſubmit thy will to the will of thy father? C.* To teach thee what thou ſhouldſt do in all thy afflictions, and how *willingly* thou ſhouldſt yield to *bear* with *patience* that Croſs which thou ſeeſt to come from the juſt hand of thy heavenly Father. Luke 2. 4.

S. *Lord, wherefore didſt thou ſweat ſuch drops of water and blood? C.* That I might *cleanſe* thee from thy *ſtains* & bloody ſpots. Luk 22. 43.

S. *Lord, why wouldſt thou be taken, when thou mighteſt have eſcaped thine enemies? C.* That

Mat. 7. 27. Mat. 22. 13. Math. 26. 56.

C. That thy ſpiritual Enemies ſhould not take thee, and caſt thee into the *Priſon* of *utter darkneſs.*

S. *Lord, wherefore wouldſt thou be forſaken of all thy Diſciples?* *C.* That I might reconcile thee unto God, of whom thou waſt forſaken for thy ſins.

John 18. 8. Mark 14. 51, 52.

S. *Lord, wherefore wouldſt thou ſtand to be apprehended alone?* *C.* To ſhew thee that my love of thy ſalvation was more than the love of my Diſciples.

S. *Lord, wherefore was the young man caught by the Soldiers, and unſtript of his linnen, who came out of his bed, hearing the ſtir at thy apprehenſion, and leading to the High-Prieſt?* *C.* To ſhew their outrage in apprehending me, and my *power* in preſerving out of their outragious hands, *all my Diſciples,* who had been otherwiſe *worſe* handled by them, than was that *young man.*

Mat. 25. 2. Luke 23. 57. Luke 22. 50 Luke 22. 61.

S. *Lord, wherefore wouldſt thou be bound?* *C.* That I might looſe the cords of thine iniquities.

S. *Lord, why waſt thou denied of* Peter? *C.* That I might confeſs thee before my Father, and thou mighteſt learn that there is no truſt in man, and that *ſalvation proceeds of my meer mercy.*

S, *Lord, wherefore wouldſt thou bring* Peter *to repentance at the crowing of the Cock?* *C.* That none ſhould deſpiſe the means which God hath appointed for their converſion, though they ſeem never ſo mean.

S. *Lord, wherefore didſt thou at the Cock-crowing turn and look upon* Peter? *C.* Be-

C. Becauſe thou mighteſt know, that without the help of my grace no means can turn a Sinner unto God, when he is once faln from him.

S. *Lord, wherefore waſt thou covered with a purple robe?* *C.* That thou mighteſt perceive that it was I that did away the *ſcarlet ſins.* John 19. 5.

S. *Lord, wherefore wouldſt thou be crown'd with thorns?* *C.* That by wearing *thorns*, the *firſt fruits* of the *curſe*, it might appear that it is I which take away the *ſins and curſe* of the world, and crown thee with the *crown of life and glory.* Iſa. 1. 8. Mat. 27. 2. 1 Pet. 2. Apoc. 10.

S *Lord, why was a reed put into thy hand?* *C.* That it might appear that I came not to break the bruiſed Reed. Mat. 27. 29. Mat. 12. 20. Mat. 27. 29.

S. *Lord, wherefore waſt thou mocked of the Jews?* *C.* That thou mighteſt inſult over Devils, who otherwiſe would have mocked thee, as the *Philiſtines* did *Sampſon.* Jud. 15. 16. Mat. 26. 7.

S. *Lord, wherefore wouldſt thou have thy bleſſed face defiled with ſpittle?* *C.* That I might cleanſe *thy face* from the *ſhame of ſin.*

S. *Wherefore Lord, were thine eyes hoodwinkt with a veil?* *C.* That thy ſpiritual blindneſs being removed, thou mighteſt behold the face of my Father in Heaven. Mat. 14. 65.

S. *Lord, wherefore did they buffet thee with fiſts, and beat thee with ſtaves?* *C.* That thou mighteſt be freed from the *ſtroaks* and *tearings* of infernal Fiends. Mat. 27. 20. Mat. 27. 39.

S. *Lord, wherefore wouldſt thou be reviled?* *C.* That God might ſpeak peace unto thee by his Word and Spirit. Mat. 27. 30.

S. *Lord, wherefore was thy face diſfigured with* John 19. 3. Iſa. 53. 2.

Mat. 26. 67. Mat. 15. 19. John 19. 1.

with blows & blood? C. That thy face might *ſhine* glorious as the *Angels* in Heaven.

S. *Lord, wherefore wouldſt thou be ſo cruelly ſcourged?* C. That thou mighteſt be freed from the ſting of conſcience, and wipe off everlaſting torments.

S. *Lord, wherefore wouldſt thou be arraigned at* Pilates *bar?* C. That thou mighteſt at the loſt be acquitted before my *Judgment-ſeat.*

Mat. 14. 50.

S. *Lord, wherefore wouldſt thou be falſly accuſed?* C. That thou ſhouldeſt not be juſtly condemned.

Luke 23. 2.

S. *Lord, wherefore waſt thou turned over to be condemned by a ſtrange Judg?* C. That thou being redeemed from the captivity of a *helliſh Tyrant*, mighteſt be reſtored to God, whoſe own thou art by right.

John 9. 11. Titus 3. 1. Rom. 1. 31. 1 Pet. 2. 13, 14.

S. *wherefore, O Chriſt, didſt thou acknowledg that* Pilate *had power over thee from above?* C. That Antichriſt under pretence of being my Vicar, ſhould not exalt himſelf above all principalities and powers.

Luk. 23. 1, 2. John 19. 12, &c. Note well Apoc. 1. 8. & Apoc. 7. 6, 24.

S. *Lord, why wouldſt thou ſuffer thy paſſion under* Pontius Pilate *being a Roman preſident to* Cæſar *of* Rome? C. To ſhew that the Cæſarian and Pontifician policy of *Rome* ſhould chiefly perſecute my Church, and crucifie me in my members.

John 19. 16. Luk. 23. 24. Rom. 8. 3.

S. *But why Lord wouldſt thou be condemned?* C. That the Law being condemned in me thou mighteſt not be condemned by it.

Mat. 27. 24 John 15. 6.

S. *But why waſt thou condemned, ſeeing nothing could be proved againſt thee?* C. That thou mighteſt know, that it was not for my fault, but for thine, that I ſuffered.

S. *Lord,*

S. *Lord, wherefore waſt thou led to ſuffer out of the City?* C. That I might bring thee to thy reſt in the Heavenly City. Mat. 27.23. Heb. 13.12.

S. *Lord, why did the* Jews *compel* Simon *of* Cyrene, *coming out of the Field, to carry thy Croſs?* C. To ſhew the weakneſs whereunto the burthen of thy ſin brought me: and what muſt be every Chriſtians caſe, which goeth out of the Field of this world toward the heavenly *Jeruſalem.* Luke 23.26. Mat. 27. 32.

S. *Lord, why waſt thou unſtript of thy garments?* C. That thou mighteſt ſee how I forſook all to redeem thee. John 19. 18.

S. *Lord, wherefore wouldſt thou be lifted up on a Croſs?* C. That I might lift thee up with me to Heaven. Luke 23.

S. *Lord, wherefore didſt thou hang upon a curſed tree?* C. That I might ſatisfie for thy ſin committed, eating the forbidden *fruit* of a Tree. Luke 23.33. Gal. 2. 7.

S. *Lord, wherefore wouldſt thou hang between two Thieves?* C. That thou, my dear ſoul, mighteſt have place in the midſt of Heavenly Angels. Luke 23.33.

S. *Lord, wherefore were thy hands and feet nailed to the Croſs?* C. To enlarge thy *hands* to do the works of righteouſneſs, and to ſet thy feet at liberty to walk in the way of peace. Pſal. 22.16. John 10.25.

S. *Lord, wherefore did they crucifie thee in* Golgotha, *the place of dead mens ſkulls?* C. To aſſure thee, that my Death is life unto the Dead. Mat. 27.33.

S. *Lord, why did not the Soldiers divide thy ſeamleſs coat?* C. To ſhew that my *Church* is *one* without *rent* of ſchiſm. John 19. 4.

S.

Mat. 27. 3. S. *Lord, wherefore didſt thou taſt Vinegar and Gall?* That thou mighteſt eat the *bread of Angels*, and drink the *water of Life.*

John 19.30. Rom. 10. 1 Cor. 3. 13. S. *Lord, why ſaidſt thou upon the Croſs, It is finiſhed?* C. That thou mighteſt know that by my Death the Law was finiſhed, and thy Redemption effected.

John 19.34. S. *Lord, why didſt thou cry out on the Croſs, my God, my God, why haſt thou forſaken me?* C. Leſt thou being forſaken of God, ſhouldeſt have been driven to cry in the pains of Hell, Wo and alas for evermore.

2 Pet. 2. 4. Jude v. 6. John 19. 23. S. *Lord, wherefore was there ſuch a general darkneſs when thou didſt ſuffer and cry out on the croſs?* C. That thou mighteſt ſee an Image of thoſe helliſh pains which I ſuffered to deliver thee from the *endleſs* pains of *Hell*, and everlaſting chains of darkneſs.

S. *Lord, why wouldſt thou have thine arms nailed abroad?* C. That I might embrace thee more lovingly, my ſweet Soul.

Luke 23.45. Luke 23. 9. Rom. 9. 18. S. *Lord, why did the Thief, that never wrought good before, obtain Paradiſe upon ſo ſhort repentance?* C. That thou mayſt ſee the power of my Death to forgive them that repent, that no Sinner needs deſpair.

S. *Lord, why did not the other thief which hanged as near thee obtain the like mercy?* C. Becauſe I leave *whom I will* to harden themſelves in their lewdneſs to deſtruction, that all ſhould fear and none preſume.

Mat. 26.50. John 10.18. S. *Lord, wherefore didſt thou cry with ſuch a loud and ſtrong voice in yielding up the ghoſt?* C. That it might appear that no *man took my life from me*, but that I laid it down my ſelf.

S. *Lord,*

S. *Lord, wherefore didst thou commend thy soul into thy Father's hands?* C. To teach thee what thou shouldst do, being to depart this life. Luke 23. 6.

S. *Lord, wherefore did the veil of the Temple rent in twain at thy Death?* C. To shew that the Levitical Law should be no longer a partition-wall between *Jews* and *Gentiles*, and that the way to Heaven is open to all Believers. John 13. 1. Mat. 25. 51. Ephes. 2. 14. Heb. 10. 19, 20.

S. *Lord, wherefore did the Earthquake and the stones cleave at thy Death?* C. For horror to hear their Lord dying: and to upbraid the cruel hardness of Sinners. Mat. 27. 51. Exod. 1. 56. Mat. 14. 21. Zach. 12. 20.

S. *Lord, wherefore did not the Souldiers break thy legs, as they did the thieves who hanged at thy right hand and left?* C. That thou mayst know, that they had no power to do any more unto me than the Scripture had foretold that they should do, and I should suffer to save thee. John 20. 34. John 19. 3.

S. *Lord, wherefore was thy side opened with a spear?* C. That thou mightest have a way to come nearer my heart. There is about man's heart a skin called Pericardium, containing water, which cools and moistens the heart, lest it should be scorched with continual motion. This skin once pierced, man cannot live. Colum. Anatom. 7. Horst. de nat. human. l. 1. exer. 8. q. 3.

S. *Lord, wherefore ran there out of thy precious side blood and water?* C. To assure thee that I was slain indeed, seeing my heart blood gushed out, and the water which compassed my heart flowed forth after it: which once *spilt*, man must *needs Die*. [1] 1 John 5.

S. *Lord, wherefore ran the blood by it self, and the water afterwards by its self, out of thy blessed wound?* C. To assure thee of two things. 1. That by my blood-shedding *Justification* and *Sanctification* were effected

cted to ſave thee. Secondly, that my Spirit by the conſcionable uſe of the *Water* in *Baptiſm*, and blood in the *Euchariſt*, will effect in thee *Righteouſneſs* and *holineſs*, by which thou ſhalt glorifie me.

Mat. 27. 5. S. *Lord, wherefore did the grave open at thy Death?* C. To ſignifie that *Death* by my death hath now received his *Deaths wound* and was overcome.

Mat. 27.10. S. *Lord, wherefore wouldſt thou be buried?* C. That thy ſins might never riſe up in judgment againſt thee.

Mat. 27.56. John 19,39, 40. S. *Lord, wherefore wouldſt thou be buried by two ſuch honourable Senators, as* Nicodemus *and* Joſeph *of* Arimathea? C That the truth of my Death (the cauſe of thy Life) might more evidently appear unto all.

John 19. 4. Mat. 27.60. S. *Lord, wherefore waſt thou buried in a new ſepulchre wherein was man never laid before?* C. That it might appear that I and not another roſe, and that by mine own power, not by anothers virtue, like him who revived at the touching of *Eliſha*'s bones.

2 Kings 13. 21. Mat. 28. 6. Rom. 4. 35. S. *Lord, wherefore didſt thou raiſe up thy body again?* C. That thou mayſt be aſſured that thy ſins are diſcharged, and that thou art juſtified.

Mat. 27.52, 53. Acts 17. 31. S. *Lord, wherefore did ſo many bodies of thy Saints (which ſlept) riſe at thy Reſurrection?* C. To give an aſſurance that all the Saints ſhall ariſe by the virtue of my Reſurrection at the laſt day.

Pſal. 116.12. Gal. 6. 17. S. *Lord, what ſhall I render unto thee for all theſe benefits?* C. Love thy Creator, and become a new Creature.

The

The Souls Soliloquie, raviſhed in contemplation of the Paſſion of our Lord.

WHAT haſt thou done, O my ſweet Saviour, and bleſſed *Redeemer*, that thou waſt thus *betray'd of Judas*, *ſold* of the *Jews*, *apprehended* as a Malefactor, and *led bound* as a Lamb to the ſlaughter? What evil hadſt thou committed, that thou ſhouldeſt be thus openly *arraigned*, *accuſed* falſly, and unjuſtly condemned before *Annas* & *Caiaphas*, the *Jewiſh* Prieſts at the Judgment-ſeat of *Pilate* the *Roman* Preſident? What was thy offence? or to whom didſt thou ever *wrong?* that thou ſhouldſt be thus pitifully *ſcourged* with whips, *crown'd* with thorns; *ſcoffed* with flouts, *reviled* with words, *buffeted* with fiſts, and *beaten* with ſtaves? O Lord, what didſt thou deſerve to have thy bleſſed face *ſpit* upon, and *covered* as it were with ſhame? to have thy Garments *parted*, thy hands and feet *nailed* to the Croſs? To be *lifted up* upon the curſed tree, to be *crucified* among thieves, and made to *taſte* Gall and Vinegar? and in thy deadly extremity to endure ſuch a ſea of God's *wrath* that made thee cry out, as if thou hadſt been forſaken of God thy Father? yea, to have thy innocent heart *pierced* with a cruel ſpear, and thy precious blood to be *ſpilt* before thy *bleſſed mothers* eyes? Sweet Saviour; how much waſt thou tormented to endure all this, ſeeing I am ſo much *amazed* but to think upon it? I enquire for thine offence, but I can find none in thee? no not ſo much as *guile* to

have

have been found in thy mouth. Thy *Enemies* are challenged, and none of them dare *rebuke thee of sin*; thy *Accusers* (that are suborned) *agree* not in their witness, the *Judg* that condemns thee, openly cleareth thy *innocency*, his Wife sends him word she was warned in a dream that thou wast a just man, and therefore should take heed of doing injustice unto thee. The *Centurion* that executed thee, confessed thee of a truth *to be both a just man, and the very Son of God.* The *thief* that hangeth with thee justifieth thee, *that thou hast done nothing amiss.* What is the cause then, O Lord, of this thy cruel ignominy, passion, and death? I, O Lord, I am the cause of these thy sorrows, my *sins* wrought thy *shame*, my *iniquities* are the occasion of thy *injuries.* I have committed the *fault*, and thou art plagued for the *offence*; I am *guilty*, and thou art *arraigned*; I committed the *sin*, and thou sufferedst the *death*; I have done the *crime*, & thou hangest on the *Cross:* Oh the deepness of *Gods* love! Oh the wonderful disposition of heavenly *grace!* Oh the unmeasurable measure of *divine mercy*! the wicked transgresseth, & the *just* is punished, the *guilty* is let escape, and the *innocent* is arraigned, the *malefactor* is acquitted, and the *harmless* condemned: what the *evil man* deserveth, the *good man* suffereth, the *servant* doth the *fault*, the *master* endures the strokes. What shall I say? *Man* sinneth, and *God* dieth. *O Son of God!* who can sufficiently express thy *love*, or commend thy *pity*; or extol thy *praise:* I was

proud

proud, & thou art *humbled*; I was *disobedient*, & thou becameſt *obedient*; I did eat the *forbidden fruit*, & thou didſt hang on the *curſed tree*; I plaid the *glutton*, and thou didſt *faſt*; *evil concupiſcence* drew me to eat the *pleaſant apple*, and *perfect charity* led the to drink of the *bitter cup*; I aſſayed the *ſweetneſs* of the fruit, & thou didſt taſte the *bitterneſs* of the *gall*. Fooliſh *Eve* ſmiled when I laughed: but bleſſed *Mary* wept when thy heart bled & died. O my *God*, here I ſee thy *goodneſs* & my *badneſs*, thy *juſtice*, & my *injuſtice*; the *impiety* of my fleſh, and the *piety* of thy nature. And now, O bleſſed Lord, thou haſt endured all this for my ſake; *what ſhall I render unto thee for all the benefits* beſtowed upon me a ſinful ſoul? Indeed, Lord, I acknowledg, that I owe thee already for my *creation* more than I am able to pay: for I am in that reſpect bound, with all my powers and affections to *love* and *adore* thee. If I owed *my ſelf* unto thee for giving me *my ſelf* in my creation, what ſhall I now render to thee for giving *thy ſelf* for me to ſo cruel a Death, to procure my *Redemption?* great was the *benefit* that thou wouldeſt *create me of nothing*: but what tongue can expreſs the greatneſs of this grace, that thou didſt redeem me with ſo dear a price when I was worſe than nothing? Surely, *Lord*, If I cannot pay the thanks I owe thee (*and who can pay thee, who beſtowed thy graces without reſpect of merit or regard of mea ſure?*) it is the abundance of thy *bleſſings* that make me ſuch a *bankrupt*, that I am ſo far

far *unable* to pay the *principal*, that I cannot *possibly pay so much as the interest of thy love.*

But, O my Lord, thou knowest, that since the loss of thine Image (by the fall of my first unhappy Parents) I cannot love thee with all my might and mind, as I should. Therefore as thou didst first cast thy love upon me, when I was a child of wrath & a lump of the lost and condemned world: so now I pray thee shed abroad thy love by thy spirit through all my faculties and affections; that though I can never pay thee in that *measure* of love which thou hast deserved; yet I may endeavour to repay thee in such manner as thou vouchsafest to accept in mercy; that I may in truth of heart love my Neighbour for thy sake, and love thee above all, for thine own sake. Let nothing be *pleasant* to me, but that which is *pleasing* to thee. And sweet Saviour, suffer me not to be lost or cast away, whom *thou* hast bought so dearly with thine own most precious blood. *O Lord*, let *me* never *forget* thine infinite love, and this unspeakable benefit of my Redemption: without which it had been better for me never to have been, than to have any Being.

And seeing that thou hast vouchsafed me the assurance of thy holy Spirit; suffer me, O heavenly Father, who art the father of Spirits, in the mediation of thy *Son*, to speak a few words in the *ears* of my Lord. If thou, O God, despisest me for my iniquities, as I have deserved; yet be merciful to me for the merits of my Son, who suffered

ſuffered ſo *much* for me. What if thou ſeeſt nothing in me but *miſery*, which might move *anger* and *paſſion?* yet behold the *merits* of thy Son, and thou ſhalt ſee enough to move thee to *mercy* and *compaſſion*. Behold the *myſtery* of incarnation, and remit the *miſery* of tranſgreſſion. And as oft as the *wounds* of thy Son appear in thy ſight, Oh, let the *woe* of my ſins be hid from thy preſence; as oft as the redneſs of his *blood* gliſters in thy eyes, O let the *guiltineſs* of my ſins be blotted out of thy *Book*. The wantonneſs of my fleſh provoked thee to *wrath*. O let the *chaſtity* of his fleſh perſwade thee to *mercy:* that as my fleſh ſeduced me to ſin, ſo his fleſh may reduce me unto thy favour. My *diſobedience* deſerved a great revenge, but his *obedience* merits a greater weight of mercy: for what can *man* deſerve to ſuffer, which *God made man* cannot merit to have forgiven; *when I conſider the greatneſs of thy paſſion, then do I ſee the trueneſs of that ſaying, that Chriſt came into the world to ſave the chiefeſt ſinners. Dareſt thou, O* Cain, *ſay that thy ſins are greater than may be forgiven? Thou lieſt like a Murtherer; the mercies of one Chriſt are able to forgive a world of* Cains, *if they'l believe and repent. The ſins of all ſinners are finite, the mercies of God are infinite. Therefore, O Father, for the Death and paſſions ſake, which thy Son Jeſus Chriſt hath ſuffered for me, and I have now remembred to thee, pardon and forgive thou unto me all my ſins, & deliver me from the curſe & vengeance which they have juſtly deſerved, & through his merits,*

merits, make me, O Lord, a partaker of thy mercy. It is thy mercy that I ſo earneſtly knock for: neither ſhall mine importunity ceaſe to call and knock with the man that would borrow the loaves, *until thou ariſe, and open unto me thy* gates of grace. *And if thou wilt not beſtow on me thy loaves, yet, O Lord, deny me not the crums of thy mercy, and thoſe ſhall ſuffice thy hungry hand-maid. And ſeeing thou requireſt nothing for thy benefits, but that I love thee in the truth of my inward heart (whereof a new creature is the trueſt outward teſtimony) and that it is as eaſie for thee to make me a new creature, as to bid me to be ſuch: create in me, O Chriſt, a new heart, and renew in me a right ſpirit, and then thou ſhalt ſee how (mortifying old* Adam, *and his corrupt luſt) I will ſerve thee as thy new creature, in a new life, after a new way, with a new tongue, and new manners, with new words and new works, to the glory of thy Name, and the winning other ſinful ſouls unto thy Faith by my devout example. Keep me for ever, O my Saviour, from the torments of Hell, and tyranny of the Devil. And when I am to depart this life, ſend thy holy Angels to carry me, as they did the ſoul of* Lazarus, *into thy Kingdom. Receive me into that joyful Paradiſe, which thou didſt promiſe to the penitent Thief, which at his laſt gaſp upon the Croſs, ſo devoutly begged thy mercy and admiſſion into thy Kingdom. Grant this, O Chriſt, for thy own Names ſake, to whom (as is moſt due) I aſcribe all glory and honour, praiſe and dominion, both now and for ever.* Amen.

FINIS.

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